

Jesus in the Abrahamic Religions: Perspectives and a Comparative Study in Judaism, Islam, and Christianity



“A Historical and Critical Analysis of Doctrinal
Texts and Beliefs Concerning the Figure of
Jesus, Son of Mary”

Mishal Sharif Alanazi

Index	
7	introduction
10	Chapter:What Did the Prophets Worship Before the Coming of Jesus, Son of Mary?
13	Jesus son of Mary according to Judaism
16	Jesus, son of Mary, according to Christianity: The Genealogies of Jesus in the New Testament. How Did Mary Conceive According to the Bible? The Concealment of Mary's Pregnancy and the Attempt to Attribute the Child to Joseph. Is Jesus the Son of God or the Awaited Messiah? The Birth of Jesus According to the Bible.
21	Jesus, son of Mary, in Islam: The Birth of Mary. Divine Care. The Annunciation of Jesus and the Miraculous Conception. The Birth and the Ordeal. Jesus' Defense of His Mother and Clarification of His Mission.
25	The State of Jewish Religion before the Coming of Jesus, Son of Mary: Transfer of Authority from the Prophets to the Rabbis. The Cessation of Revelation and the Rise of the Talmud. The Transformation of Jewish Doctrine after the Exile. The Construction of the Second Temple. The Emergence of Religious Sects and the Supremacy of the Rabbis over the Will of God.

25	The Mission of Jesus, Son of Mary
31	Chapter: The Crucifixion, Resurrection, Atonement, and the Doctrine of the Holy Trinity: Eyewitnesses to the Crucifixion. The Gospel Accounts of the Crucifixion. Did God Save Him from the Crucifixion Plot According to the Bible?. After the Departure of Christ and His Ascension to Heaven. The Infiltration of Christianity from Within. How Paul Became an Appointed Apostle of Christ. The Vision of Paul.
38	Chapter: How Paul Transformed the Message of Christ into a Roman Pagan Religion: The Doctrine of Original Sin, Redemption, and the Law. The Abolition of the Law and the Adherence to Teachings and Works. The Deification of Christ. The Resurrection of Christ. The Resurrection Accounts in the Gospels. Philosophy between the Cross and the Resurrection: Paul's Theological Dilemma.
57	Chapter: The Council of Nicaea 325 AD – Declaration of the Divinity of Christ and the Council of Constantinople – The Holy Trinity: Council of Constantinople – The Holy Trinity: What Religions Were Prevalent in the Roman Empire? How Did Christianity Transform from Small Rival Sects into an Imperial Institution?

	Why Did Constantine Choose Christianity Despite It Being a Minority? The Council of Nicaea 325 AD – The Declaration of Christ’s Divinity. The Council of Constantinople 381 AD: The Addition of the Holy Spirit as the Third Divine Person and the Completion of the Trinity. The Doctrine of the Trinity as Affirmed by Official Christian Theology. The Introduction of Roman Pagan Rituals into the Church after the Councils.
69	Chapter: The Divinity of Christ Between Texts and Interpretation: Did Jesus Claim Divinity? Did Jesus have divine attributes? How do contemporary churches claim the divinity of Christ through interpreting the verses of the Gospel?
84	The Divinity of Christ and the Doctrine of the Trinity in the Qur’an: The Mission of Jesus, Son of Mary, to His People (the Children of Israel). The Divinity of Jesus, Son of Mary. The Claim that Jesus Is the Son of God. The Doctrine of the Trinity in Islam.
88	Chapter: Is the Bible the Word of God? The Old Testament (Torah): The Most Notable Old Testament Manuscripts. Leading Scholars’ Views on the Old Testament (Torah). The New Testament (Gospel). The Authors of the Gospels.

	Scholarly Opinions on the New Testament. New Testament Manuscripts. Contradictions in the Bible. Oddities and Myths: Stories that Astonish in the Bible. Sexual Narratives in the Bible. Omissions, Additions, Textual Tampering, and Redaction. Commandments Sanctioning Violence, Rape, and Genocide in the Bible. A Look at Historical Wars and Genocides Influenced by Biblical Texts and Teachings. The Status of Women in Christianity and Judaism According to Biblical Texts. Slavery in the Bible.
142	Is the Qur'an truly the Word of God, as Muslims claim? Preservation and Transmission. The Arabic Language and Prayer in Islam. Qur'anic Manuscripts. The Miracles of the Holy Qur'an: Why Were the Prophet's Opponents Unable to Produce a Single Surah Like It?. Scientific and Cosmological Miracles. Legislative Miracles. Qur'anic Promises as Historical Realities. Prophetic Foretelling about Past Nations.
168	Was Muhammad mentioned in the Torah and the Gospel?
187	Muhammad, the Final Messenger, His Morals and Virtues
202	Prophecies and Miracles of the final Messengers, Muhammad

207	Scientific Prophecies and the Future Predictions of the final Prophet
2014	Slavery in Islam
225	The Status of Women in Islam
232	What is Jihad in Islam?
236	Who are the true chosen people of God according to the texts of the Bible?
260	Is Mecca Mentioned in the Bible?
272	Sources and references

Surah As-Saffat (37:68-74)

“Then indeed, their return will be to the Hellfire. Indeed, they found their fathers astray. So they hastened [to follow] in their footsteps. And there had already strayed before them most of the former people. And We had already sent among them warners. Then look how was the end of those who were warned – But not the chosen servants of Allah.”

Surah Al-Baqarah (2:170)

“And when it is said to them, ‘Follow what Allah has revealed,’ they say, ‘Rather, we will follow that upon which we found our fathers.’ Even though their fathers understood nothing, nor were they guided”

Surah Az-Zukhruf (43:22-23)

“But they say, ‘Indeed, we found our fathers upon a religion, and we are, in their footsteps, guided.’ And similarly, We did not send before you any warner into a city except that its affluent said, ‘Indeed, we found our fathers upon a religion, and we, in their footsteps, follow.’”

Ezekiel 20:18-19 – God speaks to the children of Israel through Moses:

“I said to their children in the wilderness: Do not walk in the statutes of your fathers, nor keep their judgments, nor defile yourselves with their idols. I am the Lord your God; walk in My statutes, and keep My judgments, and do them.”

And Jesus, peace be upon him, was not less severe in confronting blind tradition, when he said:

“You have nullified the commandment of God for the sake of your tradition.” (Matthew 15)

“The blind leading the blind; and if the blind leads the blind,
both will fall into a pit.” (Matthew 15:14)

The true tragedy does not lie in the straying of the fathers, but in the children’s willing choice to inherit it, when they close their minds and walk in the shadow of inherited beliefs, unaware that they are merely repeating the errors of the previous generation and reviving its sorrow, only to face the very same fate. The genuine purpose of human existence is the pursuit of truth. Faith is not merely a social inheritance, but a personal journey lived by both mind and soul, through which man discovers the meaning of his existence and his relationship with his Creator.

True faith is born of questioning and deep reflection, not from shallow satisfaction with inherited molds. Man is accountable for his own spiritual journey before he is a follower of any religious or cultural tradition.

From here arise the fundamental questions. This book seeks to answer them by examining the original texts: What did the prophets worship before the coming of Jesus, son of Mary, according to the Bible? Who is Jesus in the eyes of the three religions – Islam, Christianity, and Judaism – and what is his status in each of them? Was Jesus truly crucified according to the Biblical texts? Did he rise from the dead? Did he claim divinity in the Bible? Did he command his followers to worship him? Was he a Christian preaching the doctrine of the Trinity, or a Muslim calling to the worship of the One God? What is the Bible (the Old Testament and the New Testament), and is it truly a revelation from God? And what of the Qur’an – is it indeed the Word of God as Muslims claim? Are there contradictions between the Bible and the Qur’an? What are the laws of war and peace in the Bible, and what is Jihad? What is the status of women in the Bible, and what is their status in the Qur’an? Is Muhammad mentioned in the Torah and the Gospel? Who is Muhammad, what were his character? What were his prophecies and miracles? Who are the true chosen people of God according to the Bible? To whom did God promise the land of Palestine: to the Jews, the descendants of Isaac, or to the Muslims, the descendants of Ishmael? Is Mecca mentioned in the Bible?

“All praise is due to Allah alone, none has the right to be worshipped but He. To Him belongs all the praise in the first (in this world) and the last(in the Hereafter), to Him belong the grace and He is the one who deserves all the credit and thanks... My success is only through Allah in Him I place my trust and to Him I turn.”

Authored by: Mishal Sharif Alanazi

What Did the Prophets Worship Before the Coming of Jesus, Son of Mary?

Before theological ideas were imposed on the message of Jesus, son of Mary, and before concepts of divinity, incarnation, and the Trinity appeared, the original texts reveal the clear message of the prophets: to worship the One God and avoid associating partners with Him. Worship at that time was not tied to church systems or philosophical interpretations, but was a direct relationship with God – based on monotheism, prayer, obedience, and submission to His will:

By returning to the original texts of the Bible, we will examine the worship that the prophets themselves practiced, the message they delivered to their people, and the nature of their relationship with God. This will be shown through their actions, prayers, and words as they appear in the scriptures, not as they were later interpreted.

Genesis 17:1

“I am the Almighty God; walk before Me and be perfect.”

Deuteronomy 6:4

“Hear, O Israel: The Lord our God, the Lord is One.”

Moses

Exodus 20:2–3

“I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery. You shall have no other gods before Me.”

Exodus 32:11

“And Moses pleaded before the Lord his God.”

David

Psalm 86:10

“For You are great and do marvelous deeds; You alone are God.”

Solomon

1 Kings 8:60

“So that all the peoples of the earth may know that the Lord is God; there is none else.”

1 Kings 8:22-23

“And Solomon stood before the altar of the Lord in the presence of all the assembly of Israel, and spread out his hands toward heaven. And he said: O Lord God of Israel, there is no God like You in heaven above or on earth beneath, keeping covenant and mercy with Your servants who walk before You with all their heart.”

Zechariah 14:9

“And the Lord shall be King over all the earth; in that day the Lord shall be One, and His name One.”

Elijah

1 Kings 18:36-37

“Then Elijah the prophet came near and said: O Lord, God of Abraham, Isaac, and Israel, let it be known this day that You are God in Israel, and that I am Your servant, and that I have done all these things at Your word. Answer me, O Lord, answer me, that this people may know that You, O Lord, are God.”

Isaiah 45:5

“I am the Lord, and there is no other; there is no God besides Me. I girded you, though you have not known Me.”

Jeremiah 10:10

“But the Lord is the true God; He is the living God and the everlasting King.”

Joel 2:27

“And you shall know that I am in the midst of Israel, and that I am the Lord
your God, and there is none else.”

Jesus son of Mary according to Judaism

Shabbat 104b – Babylonian Talmud

“It was taught Ben Stada brought magic from Egypt by means of scratches [in the skin]. They said: Was he not the son of Pandira? Rab Hisda said: The husband was Stada, the paramour was Pandira. [But] the mother was called Miriam the hairdresser, and as they say in Pumbeditha, Stada means an unfaithful wife.”

Ben Stada is a figure that researchers in Jewish studies often connect with Jesus of Nazareth, son of Mary. Rab Hisda, a Talmudic rabbi, is attributed with this statement in the Talmud. The passage suggests the claim that Jesus' mother, Mary (“Miriam the hairdresser”), had an illegitimate relationship with a Roman soldier named Pandira (or Pandera). “Stada” in Aramaic, or in a local dialect, is said to mean “an unfaithful wife” or “an adulteress.”

Scholars who discussed this text include:

- **Gershom Scholem** – A scholar of Jewish mysticism and Kabbalah, noted that Talmudic texts often use code names for historical figures such as Jesus (e.g., Ben Stada) to avoid mentioning them directly.
- **Joseph Klausner** – A Jewish scholar of the early 20th century. In his book *Jesus of Nazareth*, he discussed the link between “Ben Stada” and Jesus, considering that certain Talmudic passages refer to Jesus under disguised names.
- **Peter Schäfer** – Professor of Jewish Studies. In his book *Jesus in the Talmud*, he analyzed these references, noting that the Talmud contains veiled criticisms of Christ and figures connected with him such as Ben Stada.
- **Hyam Maccoby** – A modern Jewish historian who studied Talmudic texts and argued that Ben Stada is a mocking designation for Jesus, reflecting the religious conflict between Judaism and Christianity.
- **Louis Feldman** – A Jewish scholar who discussed, in his writings, the differences between Jewish tradition and early Christianity, highlighting how Jesus is referenced indirectly in the Talmud.

Sanhedrin 107b / Sotah 47a – Babylonian Talmud

What of Yeshe? He was a disciple of Joshua ben Perachiah. "When his teacher said something about the beauty of an innkeeper, Yeshe misunderstood and thought he was praising the woman's beauty. Yeshe then said to him, 'Master, she is not so beautiful.' The Rabbi became angry and excommunicated him. Yeshe then set up a brick and began to worship it."

This passage portrays Jesus as a failed disciple who misunderstood his teacher's intentions, leading to his expulsion from the religious community. After being cast out, Yeshe is accused of falling into idolatry – represented here by worshiping a small idol or even a brick.

Tosefta Hullin 2:22–23 – Tosefta (an early rabbinic text associated with the Talmud)

"Yeshe performed magic and led Israel astray."

Here, Yeshe is linked with sorcery and deception. The Tosefta condemns the use of magic and implies that the miracles attributed to him in some traditions were in fact sorcery. It depicts Yeshe as a misleading teacher who led the people of Israel away from the right path. This portrayal is repeated in other Talmudic texts, where the wonders he performed are dismissed as witchcraft and heresy.

Berakhot 17b – Babylonian Talmud

"May it be Your will ... that we may have neither a son nor a disciple who disgraces himself in public, like Ben Stada in Lod."

Here, Jesus (Ben Stada) is invoked as a negative example – a figure of shame to be avoided in one's offspring or students.

Avodah Zarah 16b–17a – Babylonian Talmud

"It happened with Rabbi Eliezer... they brought him to judgment for heresy, and he was charged with heresy because he engaged with a heretic. And the heretic... said to him: 'Such was the tradition taught to me by Yeshe ben Pandira.'"

This text shows how Jesus (Yeshu ben Pandira) is portrayed as the origin of heretical teachings. Even indirect association with his followers was considered grounds for a charge of heresy.

Sanhedrin 43a – Babylonian Talmud

“Our Rabbis taught: Yeshu had five disciples... When Yeshu was brought to trial, he was found guilty of practicing sorcery and leading Israel astray.”

This passage directly accuses Jesus of sorcery and misleading the people of Israel, echoing the charge of false miracles.

Sanhedrin 43a – Babylonian Talmud

“On the eve of Passover, Yeshu was hanged. For forty days before the execution took place, a herald went out and cried: ‘He is going to be stoned because he practiced sorcery and enticed Israel to apostasy. Anyone who can say anything in his favor, let him come forward and plead on his behalf.’ But since nothing was brought forward in his favor, he was hanged on the eve of Passover.”

This text describes the execution of Jesus on the eve of Passover, portraying it as a punishment for sorcery and leading Israel into apostasy.

Gittin 56b, 57a – Babylonian Talmud

“He Yeshu is in hell, being boiled in hot excrement because he mocked the words of the wise men.”

This extreme passage reflects the hostility of rabbinic literature toward Jesus, presenting his punishment in the afterlife as particularly degrading.

Jesus, son of Mary, according to Christianity

Jesus son of Mary in Christianity according to the New Testament (the Gospels):

When studying the genealogies of Jesus in the New Testament, we encounter a contradictory complexity, as the texts suggest that Jesus had more than one father. This apparent paradox arises from the differences between the genealogical records in the Gospels of Matthew and Luke, which indicate that Jesus, son of Mary, had “three different fathers.”

The genealogies of Jesus in the New Testament

God (by the power of the Most High):

In Christian doctrine, God is considered the father of Jesus through the miraculous conception. As stated in Luke 1:35:
“The angel answered, ‘The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So, the holy one to be born will be called the Son of God.’”

Son of Joseph, son of Heli:

Luke 3:23

“Now Jesus himself was about thirty years old when he began his ministry. He was the son, so it was thought, of Joseph, the son of Heli.”

Son of Joseph, son of Jacob:

Matthew 1:16

“Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.”

How did Mary conceive according to the Bible?

Luke 1:26–35

26. In the sixth month of Elizabeth’s pregnancy, God sent the angel Gabriel to Nazareth, a town in Galilee,
27. to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin’s name was Mary.
28. The angel went to her and said, “Greetings, you who are highly favored!

The Lord is with you.”

29. Mary was greatly troubled at his words and wondered what kind of greeting this might be.

30. But the angel said to her, “Do not be afraid, Mary; you have found favor with God.

31. You will conceive and give birth to a son, and you are to call him Jesus.

32. He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David,

33. and he will reign over the house of Jacob forever; his kingdom will never end.”

34. “How will this be,” Mary asked the angel, “since I am a virgin?”

35. The angel answered, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.”

Matthew 1:18–20 – The attempt to cover up Mary’s pregnancy by ascribing the child to Joseph

“This is how the birth of Jesus the Messiah came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be pregnant through the Holy Spirit. Because Joseph her husband was faithful to the law, and yet did not want to expose her to public disgrace, he had in mind to divorce her quietly. But after he had considered this, an angel of the Lord appeared to him in a dream and said, ‘Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit.’”

The phrase (Because Joseph her husband was righteous and did not want to expose her to public disgrace) carries an implicit suggestion that Mary was placed under suspicion, serving to cover up the scandal rather than addressing it. If the pregnancy was truly a divine miracle, why the need for a social cover to protect Mary’s reputation?

Also, The Gospel writers wanted to connect Jesus to David, making Joseph merely a tool to insert Jesus into David’s genealogy, even though he was not his biological father. If Jesus were truly the Son of God, why was it necessary to persuade Joseph and involve him in the story? In practice, this became a “formal adoption” that has no real value in proving genealogy. According to the Torah, a person cannot be attributed to another man’s genealogy; the son is attributed only to his biological father:

Leviticus 24:10: even when the mother was Jewish and the father was Egyptian, the son was attributed to the father (the Egyptian), not the mother.

Numbers 1:18: "They registered by their clans and families, every male by name, one by one, according to their ancestry and their father's households."

Ezra 2:59–62 and Nehemiah 7:61–63: those who could not prove their father's house were excluded from the people and the priesthood.

Son of God or the awaited Messiah?

The passage (Luke 1:31–35) clearly reveals an internal contradiction:

On the one hand, Luke states that the angel promised Mary that Jesus would be given "the throne of his father David" and would reign over the house of Jacob – this matches the Jewish expectation of the Messiah, who according to the prophecies should come from the line of David to restore his kingdom and save Israel.

On the other hand, Luke adds that the angel said, "The holy one to be born will be called the Son of God," making the Holy Spirit the cause of his birth. Here, the narrative shifts from the human (the awaited Messiah from David's genealogy) to the theological (the incarnate Son of God).

This does not align with Jewish belief, since the Messiah they awaited according to the Torah was a human leader from David's lineage, not a divine being who came to be crucified.

Luke appears to have tried to satisfy both sides:

The Jews who awaited a Messiah from David's lineage.

The Christians who later adopted the idea of the divinity of Christ.

But in trying to combine the two, Luke created a double contradiction: a Creator attributed to the lineage of a created being, and a divine "Son of God" who is also the "son of David." This presents an inescapable dilemma: either Jesus is the awaited Messiah from the line of David (and therefore a human with no connection to divinity), or he is the Son of God (and therefore not the Messiah the Jews expected).

The birth of Jesus according to the Bible

Luke 2:6-7

“While they were there, the time came for the baby to be born, and she gave birth to her firstborn son. She wrapped him in cloths and placed him in a manger, because there was no guest room available for them.”

Matthew 1:23

“The virgin will conceive and give birth to a son, and they will call him Immanuel.”

Although the announced name was “Immanuel,” the child was actually called “Jesus” and was never called Immanuel during his life. Luke’s attempt to apply the name Immanuel to the child was a naive effort to connect him with the prophecy in Isaiah 7:14:

“The virgin will conceive and give birth to a son, and will call him Immanuel.”

But this prophecy was originally tied to a historical-political context: the kingdom of Judah was threatened by invasion, and King Ahaz was fearful. God sent Isaiah to assure him that He was with them and would give them a sign of protection through the birth of a child in that time.

Isaiah 7:14-17 continues: “Therefore the Lord himself will give you a sign: The [young woman] will conceive and give birth to a son, and will call him Immanuel... before the boy knows enough to reject the wrong and choose the right, the land of the two kings you dread will be laid waste.”

The following chapter, **Isaiah 8**, reveals its fulfillment: “Then I made love to the prophetess, and she conceived and gave birth to a son. And the Lord said to me, ‘Name him Maher-Shalal-Hash-Baz.’”

Thus the prophecy was fulfilled in that historical period and had nothing to do with Jesus.

In some later translations, the word “young woman” was changed to “virgin” in an attempt to tie the prophecy directly to the birth of Jesus, to convince Jews that it was a direct announcement of him, ignoring the original historical context.

Luke 2:21

“On the eighth day, when it was time to circumcise the child, he was named Jesus, the name the angel had given him before he was conceived.”



A painting by Simon Dewey of the birth of the divine child Christ, inspired by the accounts of the Gospels of Matthew and Luke.

Jesus, son of Mary, in Islam

Allah the Exalted says in Surah An-Nisa (4:156):

" And [We cursed them] for their disbelief and their saying against Mary a great slander"

This is a divine affirmation of Mary's innocence, contrary to the claims of the Jews, and unlike the Christian accounts in Matthew and Luke which attempt to link Jesus lineage to Joseph son of Jacob, to Joseph son of Heli, and even to God.

Surah Aal Imran (3:59-60):

"Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, "Be" and he was. The truth is from your Lord, so do not be among the doubters."

Just as Adam was created without parents by a miraculous act, so was Jesus created without a father, by the word of God.

Her belonging to the chosen family of Imran

The Qur'an highlights Mary's piety and her exalted rank, affirming that she was chosen from a blessed lineage:

"Indeed, Allah chose Adam and Noah and the family of Abraham and the family of Imran over the worlds." (Aal Imran 3:33)

The birth and life of Mary

Unlike the Gospels, which provide only limited information about Mary before her pregnancy with Jesus, the Qur'an offers a more detailed narrative, beginning even before her birth and continuing up to the moment of the annunciation:

[Mention, O Muhammad], when the wife of Imran said, My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing. But when she delivered her, she said, "My Lord, I have delivered a female." And Allah was most knowing of what she delivered, "And the male is not like the female. And I have named her Mary, and I seek refuge for her in You and [for] her descendants from Satan, the expelled [from the mercy of Allah]. (Aal Imran 3:35-36)

Her Upbringing under Divine Care

"So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah. Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, "O Mary, from where is this [coming] to you?" She said, "It is from Allah. Indeed, Allah provides for whom He wills without account."

(Aal Imran 3:37)

The Divine Announcement of Jesus' Birth to Mary

"O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer]. That is from the news of the unseen which We reveal to you, [O Muhammad]. You were not with them when they cast their pens as to which of them should be responsible for Mary, nor were you with them when they disputed. [And mention] when the angels said, 'O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary – distinguished in this world and the Hereafter and among those brought near [to Allah]. He will speak to the people in the cradle and in maturity and will be of the righteous. She said, 'My Lord, how will I have a child when no man has touched me?' [The angel] said, Such is Allah; He creates what He wills. When He decrees a matter, He only says to it, "Be," and it is. And He will teach him writing and wisdom and the Torah and the Gospel, and [make him] a messenger to the Children of Israel [who will say], "Indeed I have come to you with a sign from your Lord.

I will create for you out of clay the form of a bird, then I will breathe into it and it will become a bird by permission of Allah. And I cure the blind and the leper, and I give life to the dead – by permission of Allah. And I inform you of what you eat and what you store in your houses. Surely in that is a sign for you, if you are believers. And [I have come] confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear Allah and obey me. Indeed, Allah is my Lord and your Lord, so worship Him. This is the straight path." (Aal Imran 3:43–51)

The Miraculous Conception of Jesus

" And [mention] the one who guarded her chastity, so We blew into her [garment] through Our angel [Gabriel], and We made her and her son a sign for the worlds." (Al-Anbiya 21:91)

" And [the example of] Mary, the daughter of 'Imran, who guarded her chastity, so We blew into [her garment] through Our angel, and she believed in the words of her Lord and His scriptures and was of the devoutly obedient." (At-Tahrim 66:12)

The Birth of Jesus and the Accusation against Mary

"And mention in the Book [the story of] Mary, when she withdrew from her family to a place toward the east. And she took, in seclusion from them, a screen. Then We sent to her Our Angle, and he represented himself to her as a well-proportioned man. She said, 'Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of Allah.' He said, 'I am only the messenger of your Lord to give you [news of] a pure boy. She said, How can I have a boy while no man has touched me and I have not been unchaste?

He said, 'Thus [it will be]; your Lord says, "It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed."' So she conceived him, and she withdrew with him to a remote place. And the pains of childbirth drove her to the trunk of a palm tree. She said, 'Oh, I wish I had died before this and was in oblivion, forgotten.' But he called her from below her, 'Do not grieve; your Lord has provided beneath you a stream. And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates. So eat and drink and be contented. And if you see from among humanity anyone, say, "Indeed I have vowed to the Most Merciful abstention, so I will not speak today to [any] man.'" (Maryam 19:16-26)

Jesus Defends His Mother against the Accusations of Her People and Declares His Mission to the Children of Israel

"Then she brought him to her people, carrying him. They said, 'O Mary, you have certainly done a thing unprecedented. O sister of Aaron, your father was not a man of evil, nor was your mother unchaste.' So she pointed to him. They said, 'How can we speak to one who is in the cradle a child?' [Jesus] said, 'Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet. And He has made me blessed wherever I am and has enjoined

upon me prayer and zakah as long as I remain alive. And [He has made me] dutiful to my mother, and He has not made me a wretched tyrant. And peace is on me the day I was born and the day I will die and the day I am raised alive.’ That is Jesus, the son of Mary – the word of truth about which they are in dispute. It is not for Allah to take a son; exalted is He! When He decrees an affair, He only says to it, ‘Be,’ and it is. [Jesus said], ‘And indeed, Allah is my Lord and your Lord, so worship Him. This is a straight path.’ But the factions differed among themselves, so woe to those who disbelieved from the scene of a tremendous Day.” (Maryam 19:27-37)

The State of Jewish Religion before the Coming of Jesus, Son of Mary

From Prophets to Rabbis: The End of Revelation and the Rise of the Talmud:

In 586 BCE, Nebuchadnezzar, king of Babylon, conquered the kingdom of Judah, destroyed Jerusalem, and carried the Jews into Babylonian exile — an event later known as the Babylonian Captivity.

This exile lasted until 538 BCE, when Cyrus of Persia Kourosh conquered Babylon and allowed the Jews to return to Palestine. This period created a profound religious and social shock, as the people lost the features of their traditional prophetic leadership.

The Transformation of Jewish Belief after the Exile:

The rabbis declared that the era of prophets had ended, and that God would no longer send messengers. Out of this came what they called the “**Oral Torah**”, which the rabbis claimed to have received from Moses, even though it was not written in the Torah itself.

This Oral Torah was later compiled into what became known as the **Talmud** — a vast religious text that attributes to God words marked by emotion, regret, and even ignorance over His punishment of the Jews through exile, while granting the rabbis absolute authority, placing their rulings above the will of God.

The Building of the Second Temple and the Rise of Powerful Religious Sects

After their return, the Jews began building what became known as the “Second Temple.” During this period, influential sects arose, most notably the Pharisees, who were inclined toward strictness and adherence to the **Oral Torah** and rabbinic interpretations. This Pharisaic authority came to dominate Jewish society, and it was precisely this authority that stood at the core of the opposition to Jesus, son of Mary (peace be upon him), when he later called to pure monotheism and exposed their distortions of God’s religion.

To understand the roots of this hostility toward Jesus, one must study the Jewish creed of that time. For this reason, we will examine several texts that were, and still are to this day, foundational to Jewish belief:

The Authority of the Rabbis above the Will of God:

From the destruction of the Temple onward, there was no longer any revelation from heaven. Everything was placed in the hands of the rabbis, and every ruling of the Law was to be issued by them.

(Babylonian Talmud, Sanhedrin 11a)

“God is in heaven, but the rabbis on earth have the final word.”

(Erubin 21b)

“When the rabbis sit to study the Law, God Himself stands among them as a partner.”

(Erubin 21b)

“Disobeying the word of the Lord is less serious than disobeying the word of a rabbi.”

(Hagigah 15b)

Rabbinic Authority above the Prophets:

“If all the prophets were to gather together to change a single ruling of the rabbis, they would not be listened to, for the ruling of the rabbis is above that of the prophets.”

(Hagigah 3b)

The Talmud in *(Berakhot 19a)* states:

“Even if a rabbi errs or corrupts the Law, obedience to him is still required, for disobeying the rabbi means disobeying God.”

The Famous Story of the Oven of Achnai:

Also in *(Bava Metzia 59b, Soncino Edition)* we find the famous story of the dispute among the rabbis over the “Oven of Achnai.” It is related that God Himself intervened to support the opinion of one rabbi, but the others rejected even the divine voice, declaring:

“The Torah is not in heaven.”

They went on to assert:

“The Law is now in the hands of the rabbis to interpret as they see fit, and God cannot interfere in their rulings.”

When the case was finally referred to another rabbi, he ruled against God’s own position. According to the story, God admitted defeat and said:

“My children have defeated Me, My children have defeated Me.”

The Mission of Jesus, Son of Mary

The rabbinic class including the Pharisees, formed the dominant religious authority in Jewish society. They issued rulings, controlled the people in the name of the “Law,” and as they persisted in their corruption, altering and distorting the faith, misleading society away from the path of truth, seeking exclusive domination over the Jewish community, and consuming people’s wealth unjustly, even placing themselves above God – Therefore God continued to send them prophets continuously, among whom was Jesus, son of Mary.

In the Gospel of Matthew, chapter 23, Jesus addressed the crowds and his disciples, calling them to monotheism and to direct their supplications only to God Almighty:

“And do not call anyone on earth father for you have one Father, and He is in heaven.” (Matthew 23:9)

His Confrontation with the Pharisees

Jesus, son of Mary, warned the people against the Pharisee rabbis, attacking them, exposing their lies, their idolatry, and their attempts to equate themselves with God. He described them in the harshest of words. As recorded in the Gospel of Matthew, chapter 23, he addressed them, saying:

“You killers of the prophets, you vile and hypocritical ones!”

He described them as liars, immoral, and corrupt, and he went on to say in the same chapter:

“You snakes, you evil and adulterous generation, you brood of vipers! How will you escape the punishment of hell?” (Matthew 23:33)

The Qur’an affirms this condemnation. Allah says:

“Cursed were those who disbelieved from among the Children of Israel by the tongue of David and of Jesus, son of Mary. That was because they disobeyed and were [habitually] transgressing. They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing.” (Al-Ma’idah 5:78-79)

Jesus also confronted them directly in the Gospel of John:

“You belong to your father, the devil, and you want to carry out your father’s desires.” (John 8:44)

They objected: “Abraham is our father!”

But Jesus replied:

“If you were Abraham’s children, then you would do what Abraham did. But you are seeking to kill me, I am a man who has told you the truth that I heard from God.” (John 8:39–40)

The Hostility toward the Mission of Jesus, Son of Mary

The rabbis (Pharisees) began to oppose Jesus, son of Mary, seeking to distort his image by any means in order to get rid of him. As we have already noted previously, in the Babylonian Talmud denies his miracles and accuses him of performing magic and committing heresy. Their hostility was driven by fear of losing their religious and social control.

Jesuse message was a revolution against them: he called the people back to God alone, stripping the priests and Pharisees of their illegitimate authority, and turning religion into a heartfelt relationship with God rather than empty rituals. Many among the Children of Israel rejected the Pharisees and began following Jesus. If Christ’s mission succeeded, the Pharisees’ prestige would collapse and their entire social and economic system – built on deception and religious exploitation – would collapsed.

According to the Gospel of John (11:47–53):

“Then the chief priests and the Pharisees convened the council and said, ‘What are we to do? For this man performs many signs. If we let him go on like this, everyone will believe in him, and the Romans will come and take away both our place and our nation.’ But one of them, Caiaphas, who was high priest that year, said to them, ‘You know nothing at all. Nor do you understand that it is better for you that one man should die for the people, not that the whole nation should perish.’ He did not say this of his own accord, but being high priest that year he prophesied that Jesus would die for the nation, and not for the nation only, but also to gather into one the children of God who are scattered abroad. So from that day on they made plans to put him to death.”

In Matthew (26:3–4):

“Then the chief priests and the elders of the people gathered in the palace of

the high priest, whose name was Caiaphas, and plotted together in order to arrest Jesus by stealth and kill him.”

In Luke (22:2):

“And the chief priests and the scribes were seeking how to put him to death, for they feared the people.”

John (7:1):

“After this Jesus went about in Galilee. He would not go about in Judea, because the Jews were seeking to kill him.”

Luke (22:41–42) Jesus’ prayer in the garden:

“And he withdrew from them about a stone’s throw, and knelt down and prayed, saying, ‘Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done.’”

“It must be made clear that :The word(Father) in the Bible is used to mean “Lord” or “God” as the One who cares for His servants – not as a biological father.

Examples:

Malachi 2:10: “Have we not all one Father? Did not one God create us?”

Isaiah 63:16: “For you are our Father, though Abraham does not know us.”

Thus, in the biblical term, Father means God as Creator and Sustainer, not a literal parent.

Matthew (27:1–2):

“When morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death. And they bound him and led him away and delivered him over to Pilate the governor.”

The Jewish leaders incited the Roman authorities to get rid of Christ under the charge that he “claimed to be the King of the Jews” – a direct act of political rebellion against Caesar in Roman eyes.

The word Messiah in Hebrew did not mean only a righteous man or a prophet; rather, it referred to the awaited king from the line of David, who was expected to liberate the Israelites and establish God’s kingdom on earth

Luke (23:2):

“And they began to accuse him, saying, ‘We found this man misleading our

nation and forbidding us to give tribute to Caesar, and saying that he himself
is Christ, a king.”

in Matthew (27:11):

“Now Jesus stood before the governor, and the governor asked him, ‘Are you
the King of the Jews?’ Jesus said, ‘You have said so.’”

Chapter: The Crucifixion, Resurrection, Atonement, and the Doctrine of the Holy Trinity

After the trial of Jesus, son of Mary, before the Roman governor Pontius Pilate, the Jews cried out demanding his crucifixion:

Luke 23:21

“But they kept shouting, ‘Crucify him! Crucify him!’”

**The absence of eyewitnesses among Jesus’ followers at the crucifixion
The disciples had already abandoned him before his arrest:**

Mark 14:50

“Then everyone deserted him and fled.”

Thus, none of his followers were present during the trial or the crucifixion itself. Their absence highlights the lack of direct testimony from his own disciples regarding these decisive events.

even Later, some of his followers expressed disappointment, admitting that their hopes in him as the awaited Messiah had failed Because he did not fulfill the prophecy. As recorded in Luke 24:21:

“But we had hoped that he was the one to redeem Israel.”

Contradictions in the crucifixion accounts across the Gospels:

What should have been “the clearest and most well-documented moment” is in fact the most contradictory and inconsistent in detail:

John 19:17 – “Carrying his own cross, he went out...” (Jesus himself carried the cross).

Mark 15:21 – “A certain man from Cyrene, Simon, the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross.”

John 19:14–16 – “It was about the sixth hour... Finally Pilate handed him over to them to be crucified.”

Mark 15:25 – “It was the third hour when they crucified him.”

But: According to what is mentioned in Matthew 4:5-6, God promised to protect him from this plot and to raise him up to Himself, and we see that their claim of the crucifixion of Jesus, son of Mary, did not happen:

Among the texts that clearly expose the failure of the crucifixion plot, and the lack of narrative consistency with its contradictions, is what appears in the Gospel of Matthew regarding the temptation of Jesus by Satan. Here it is strikingly shown that Jesus was given an explicit divine promise of protection from God.

Context of the story: The temptation of Jesus in the wilderness

After Jesus had been baptized by John, the story in the Gospel of Matthew (chapter 4) says that he was led “by the Spirit” into the wilderness to be tempted by the Devil. He fasted forty days and forty nights, then the Devil came to tempt him with three consecutive trials, in a scene that aimed – according to the Gospel narrative – to test Jesus’ true identity and whether he was indeed the “Son of God.”

(We note here that the term “Son of God” in Hebrew and in Jewish culture is "בֶּן-אֱלֹהִים":

(Ben Elohim) used metaphorically, not literally, meaning “servant of God” or “chosen by God” or “one close to God.” This phrase is used in the Old Testament (the Torah and the Psalms) to refer to:

All the prophets, for example: Adam “the son of God” (Luke 3:38).

David: “You are my son; today I have begotten you.” (Psalm 2:7).

The angels: Job 1:6: “And the sons of God came to present themselves before the Lord.”

Jacob: “When Israel was a child, I loved him, and out of Egypt I called my son.” (Hosea 11:1).

Adam: “Son of God” (Luke 3:38).

David: “I will be his father, and he shall be my son.” (2 Samuel 7:14).

Israel: “Israel is my firstborn son.” (Exodus 4:22).

The righteous servant: “Blessed are the peacemakers, for they will be called sons of God.” (Matthew 5:9).

And we have already clarified that the word “Father” is used in the Bible to mean “the Lord” or “God” as the One who cares for and looks after His servants.

Malachi 2:10: "Do we not all have one Father? Did not one God create us?"

Isaiah 63:16: "For you are our Father, though Abraham does not know us."

So "Father" here means: God as Protector and Creator, not a "biological father."

We continue:

"Then the devil took him to the holy city and had him stand on the highest point of the temple. 'If you are the Son of God,' he said, 'throw yourself down. For it is written: He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.'" (Matthew 4:5-6)

Here the Devil is quoting from Psalm 91:

"For he will command his angels concerning you to guard you in all your ways. They will lift you up in their hands so that you will not strike your foot against a stone. You will tread on the lion and the cobra; you will trample the great lion and the serpent. (Because he loves me, says the Lord, I will rescue him; I will protect him, for he acknowledges my name. He will call on me, and I will answer him; I will be with him in trouble, I will deliver him and honor him. With long life I will satisfy him and show him my salvation.)"

A divine promise that no harm would befall him, that the angels would guard him throughout his life, that he would be saved and not touched by evil, that he would be raised up, and that he was promised a long life – (this refutes the fabrication of the alleged crucifixion story in later ages).

"Who, in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared." (Hebrews 5:7)

And the early Christians (the Nazarenes), followers of Jesus, as well as the Ebionites, who were a later branch and a doctrinal extension of the Nazarenes, denied the crucifixion of Christ. They said that he was raised up to heaven, and that the one who was crucified was Simon of Cyrene, while Christ Jesus, son of Mary, was watching from afar, mocking the mistake of the crucifiers.

After Christ was raised up to heaven

After Jesus was raised up to heaven and his disciples began preaching among the Jews in Palestine and the diaspora, the rabbis began to realize that the Nazarene movement threatened the unity of the Jewish community from within – especially since the followers of Jesus continued to maintain their Jewish identity, while at the same time believing that Jesus, son of Mary, was the awaited Messiah.

So the Jewish religious authorities began persecuting the Nazarenes (followers of Jesus the Nazarene). Everyone who continued to believe in Christ was persecuted, a large number of his followers were killed, and the rabbis issued a ruling that any Jew who believed in the Messiah was considered an apostate and a traitor. The Nazarenes were officially expelled from the synagogues, and the most dangerous enemy for the Jews became the Jew who believe in Jesus.

At the end of the first century, Rabbi Gamaliel II (head of the Sanhedrin in Yavneh) added a curse called Birkat haMinim, which Shemoneh Esreh to the daily prayer :

"Let the informers have no hope, and may all the heretics be destroyed in an instant, and may all Your enemies quickly be cut off. May You uproot, break, crush, and subdue the arrogant quickly in our days..." (Babylonian Talmud, Berakhot 28b).

The text explicitly mentions the Nazarenes by name in the Cairo Genizah manuscripts – among the oldest discovered manuscripts of Jewish prayers (10th–11th century CE). These contain an expanded version of this curse, which had already existed in the prayers from an early period (3rd–6th century CE). It stated in Hebrew:

"וְיִהְיוּ נֹצְרִים וּמִינֵיהֶם כְּרָגָע יֵאָבְדוּ"

Meaning: "May the Nazarenes (Christians, followers of Jesus) and the heretics perish in an instant."

Thus, the curse was directed explicitly against the Jewish followers of Christ, the Nazarenes, who were officially considered outside the faith and cursed three times daily.

This is not only documented in Jewish sources, but also confirmed by the testimony of the Church Fathers themselves. Saint Epiphanius of Cyprus (315–403 CE), in his book Panarion, wrote:

"Not only do the Jews hate the Nazarenes, but three times every day

morning, noon, and evening – they gather in their synagogues and curse them, saying: ‘May God curse the Nazarenes.’ For although they are of Jewish origin, they preach that Jesus is the Messiah.”

And in the Gospel (John 9:22), we find confirmation that this cursing was systematic and repeated, used as a tool to expel the Nazarenes and demonize them before the public, and that the Jewish rabbis had made a collective decision to expel anyone who confessed that Jesus was the awaited Messiah: "His parents said this because they feared the Jews, for the Jews had already agreed that if anyone should confess Jesus to be the Messiah, he was to be put out of the synagogue." (John 9:22)

fighting the Followers of Jesus from Within

But they soon discovered that persecuting these people openly would bear no fruit. So they resorted to a far more dangerous strategy: destroying the movement from within by planting a doctrinal schism that would empty the message of its essence and distort it from its origin, with the aim of detaching it from Judaism. And here appeared Paul (Saul of Tarsus), a strict Pharisee Jew, under Roman protection, who was taught by the Pharisee rabbi Gamaliel – making him qualified to play this role.

Paul hated the followers of Christ and opposed them with extreme hostility, considering them a sect outside Judaism. He was among the fiercest persecutors of the followers of Christ, hunting them down, imprisoning many, and even participating in the killing of some of them – as in the case of the stoning of Stephen. This was the first official religious killing of a follower of Jesus after his ascension. (Stephen, one of Christ’s disciples, was accused of blasphemy and stoned to death by the Jews):

“They cried out with a loud voice, stopped their ears, and rushed at him with one accord. And they cast him out of the city and stoned him.” (Acts 7:57–58)

After that, a widespread campaign of persecution began against the Nazarenes, the earliest followers of Christ:
(Acts 8:1)

“On that day a great persecution broke out against the church... And Saul (later Paul) began to ravage the church. Going from house to house, he dragged off both men and women and committed them to prison.”

Acts 26:9–11 – Paul admits to his persecution of the Christians:
“I locked up many of the saints in prison, having received authority from the chief priests; and when they were put to death, I cast my vote against them.

Many times I punished them in all the synagogues and tried to force them to blaspheme.”

Paul’s Becomes a Commissioned Apostle of Christ

But the campaign of persecution did not extinguish the message; rather, it strengthened and spread the followers of Christ, which placed Saul of Tarsus, that strict Pharisee Jew, in a psychological and political dilemma. After failing to eliminate this “stubborn” sect, he suddenly made his shocking claim: according to the narrative, while on his way to Damascus to pursue some of them, it is said that he saw a radiant vision and heard a voice saying to him: “Saul, Saul, why do you persecute me?” He quickly realized it was Christ, and so he claimed to have repented and turned from persecutor to missionary apostle. In that very moment, he flipped 180 degrees — from being a fierce enemy to a proclaimed apostle, and even the greatest among the disciples — despite never having seen or met Christ in his life. He began asserting that he received direct revelation from God and personal visions, without reference to the original teachings of Jesus himself.

Thus Saul, who changed his name to Paul, entered the church stage through its widest gate: not as a disciple of Jesus, but as a substitute prophet, with his own revelation and an independent message. Through this strange reversal, the signs of doctrinal deviation began to appear: shifting the faith from the monotheism of Jesus to the deification of Jesus, and from the Torah to myths and pagan philosophy.

Paul’s Vision

We find that the story changes with each retelling (in Acts 9, 22, and 26): at times it says he heard the voice without seeing, at other times that he saw the light and fell to the ground, and in another version it is said that those with him heard but did not understand.

After his claim, he began to invent a new religion and to preach doctrines radically different from the original message of Jesus. He replaced the Law entirely and introduced strange concepts, such as the inherited sin of Adam that cannot be atoned for except through salvation by the crucifixion of Christ. He even began expanding his call toward the pagans, completely detached from the teachings of Christ, which were directed to the Children of Israel and adhered to the Law.

Thus, many scholars and researchers see that what Paul established was indeed a new religion. He was not merely a repentant man, but the founder of a project aimed at emptying the call of Christ of its substance. Among them:

Bart Ehrman: said that Paul is the true founder of Christianity, not Christ.

Helmut Koester and **John Dominic Crossan:** considered Paul a religious engineer, not a follower.

Hans Küng (the Catholic): saw that Paul did not transmit Christianity but established an entirely new religion.

"What Paul did was not merely preaching... but a reshaping of the religion itself."

Chapter: How Paul Transformed the Message of Christ into a Roman Pagan Religion

After claiming that he saw Christ in a mystical vision, as mentioned in Acts 9, Paul offered his own subjective narrative about seeing Christ – without any witnesses. It was not a sensory or physical vision, but rather an inner, visionary experience. Here, the message was not transmitted from teacher to disciple, but from a “private revelation from Christ himself” to a man who had never lived with Christ at all. Based on this vision, Paul began building a new doctrine, completely detached from the original message of Christ and contradicting it at its essence, where we find:

The Doctrine of Original Sin, Salvation, and the Abolition of the Law.

“Through one man sin entered the world, and death through sin, and thus death spread to all men.” (Romans 5:12).

The Doctrine of Original Sin and Atonement in Christianity rests upon a strange concept that defies reason and moral logic: that Adam’s sin – when he eat from the tree – was not just an individual disobedience sin, but a cosmic crime that could not be forgiven, transmitted as inherited burden legacy to all humanity, making every person born automatically guilty already. Paul, the real founder of Christianity, claimed that the solution to Original Sin was not repentance nor divine mercy, but a cosmic bargain deal:

(Where God Almighty, the Creator of the heavens and the earth and the Creator of all things, decides to send “His only innocent Son, who had committed no sin,” born of a human woman He Himself created (Mary), down to earth – forcing some humans to commit the sin of torturing, murdering, and crucifying him – so that He might relieve His anger, which had been burning for centuries from the sin that Adam and Eve committed – the sin of eating from the tree – for this, according to Paul’s doctrine, was the only possible way for it to be forgiven).

Although it should be noted that the major contemporary churches (Catholic, Protestant, and Orthodox) all believe in the doctrine of Original Sin, their interpretations differ: the Catholic and Protestant churches regard it as

inherited sin, whereas the Orthodox Church views it as inherited corruption of human nature.

“Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people...” (Romans 5:12)

“God presented Christ as a sacrifice of atonement, through the shedding of his blood – to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished.” (Romans 3:25)

“But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.” (Romans 5:8)

“God made him who had no sin to be sin for us.” (2 Corinthians 5:21)

“Christ offered himself as a sacrifice... to cleanse the conscience.” (Hebrews 9:14)

“So Christ was offered once to bear the sins of many.” (Hebrews 9:28)

“Salvation is found in no one else.” (Acts 4:12)

Thus, salvation is made available only through faith in the blood of the crucified one – not through deeds, righteousness, repentance, or reform. It is enough simply to believe that Christ died for you, and all your sins will be forgiven, granting you entrance into Paradise without judgment or punishment – no matter what sins you committed in life. As Paul says (Galatians 3:13):

“Christ redeemed us from the curse of the Law by becoming a curse for us, for it is written: ‘Cursed is everyone who is hung on a pole.’”

Here Paul cites **Deuteronomy 21:23: “Anyone who is hung on a pole is under God’s curse.”**

Thus, he links the crucified Christ with “divine curse,” implying that the one crucified was accursed by God and bore the curse of the Original Sin. Here Paul was cunningly planting an insidious internal attack against Jesus, disguising it under the cloak of faith, and thereby providing skeptics with strong ammunition to undermine Christ, son of Mary – doing so with craftiness, deception, and in a subtle, indirect manner. For according to the Torah, a true prophet cannot be “cursed by God.”

“Not by works, so that no one can boast.” (Ephesians 2:9)

“You also died to the Law through the body of Christ.” (Romans 7:4)

“He forgave us all our sins, having canceled the charge of our legal indebtedness, which stood against us and condemned us; he has taken it away, nailing it to the cross.” (Colossians 2:14)

“You foolish Galatians! Who has bewitched you?” (Galatians 3:1)

“Those people are zealous to win you over, but for no good.” (Galatians 4:17)

“For if righteousness could be gained through the Law, Christ died for nothing!” (Galatians 2:21)

The Abolition of the Law and the Denial of Works

Based on the doctrine of salvation through the cross, Paul abolished the Jewish Law, teachings, and works that Christ himself had upheld and called for “Do not think that I came to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.” (Matthew 5:17)

“Not by works, so that no one may boast.” (Ephesians 2:9)

“You also have died to the Law through the body of Christ.” (Romans 7:4)

“Having canceled the charge of our legal indebtedness, which stood against us and condemned us; he has taken it away, nailing it to the cross.” (Colossians 2:14)

“You foolish Galatians! Who has bewitched you?” (Galatians 3:1)

“Those people are zealous to win you over, but for no good.” (Galatians 4:17)

“If righteousness could be gained through the Law, Christ died for nothing.” (Galatians 2:21)

Jesuse had clearly emphasized the necessity of respecting the Law and abiding by it. Yet Paul described the Law as a curse and a cause of destruction, even mocking adherence to it as ignorance and foolishness (as in Galatians). This turned the concept upside down – from a religion that glorifies obedience to God into one that despises it. Paul claimed that salvation was by faith alone, not by works, obedience, or repentance.

“Without the shedding of blood there is no forgiveness.” (Hebrews 9:22)

Paul attempted to justify this model with vague references to the Torah. Yet nowhere in the Old Testament is there a doctrine stating that God requires the blood of an innocent human as a ransom for the sins of others. On the contrary, the Torah explicitly teaches:

“Parents are not to be put to death for their children, nor children put to death for their parents; each will die for their own sin.” (Deuteronomy 24:16)

“Everyone will die for their own sin; whoever eats sour grapes – their own teeth will be set on edge.” (Jeremiah 31:29–30)

And according to the Torah, forgiveness requires only sincere repentance and turning back to God – not the killing of an innocent:

“But if a wicked person turns away from all the sins they have committed and keeps all my decrees and does what is just and right, that person will surely live; they will not die. None of the offenses they have committed will be remembered against them. Because of the righteous things they have done, they will live. Do I take any pleasure in the death of the wicked? declares the Sovereign LORD. Rather, am I not pleased when they turn from their ways and live?” (Ezekiel 18:21–23)

Ironically, Paul even contradicted himself in Romans 14:12:

“.So then, each of us will give an account of ourselves to God“

That is: every human being is accountable for himself alone – there is no inheritance of sins, nor punishment for the guilt of others.

What Paul later called for – abandoning the Law, neglecting commandments, and rejecting works – is in direct opposition to the teachings of Christ, who insisted on the Law as a condition of salvation, in (Matthew 19:17-19) Jesus said:

“If you want to enter life, keep the commandments.” He asked, “Which ones?” Jesus replied: “You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony, honor your father and mother, and love your neighbor as yourself.” (Matthew 19:17-19)

The young man said: “All these I have kept since my youth.” Jesus emphasized both the moral commandments and the devotional ones, since the questioner came from a devout Jewish background, already observing prayer, fasting, and worship. And in another place Christ said clearly:

“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.” (Matthew 5:17-18)

And according to the Torah:

But a prophet who presumes to speak in my name anything I have not “commanded, or a prophet who speaks in the name of other gods, is to be put to death.” (Deuteronomy 18:20)

Thus, any prophet who abolishes the Law is a false prophet.

We also see that the young man already knew even the moral commandments, but Christ reminded him of them. For Christ had previously stressed in other passages the importance of prayer, charity, and fasting as necessary works.

“He also stressed the importance of persevering in prayer without weariness, as shown in Luke 18:1, where Jesus gives a parable about the need to pray continually and persist – even when a person feels despair or fatigue.”

And that it be sincere to God alone, without ostentation:

"Watch and pray so that you will not fall into temptation." (Matthew 26:41)

"And when you pray, do not be like the hypocrites... And when you fast..."

(Matthew 6:5, 16)

"Your Father who sees what is done in secret will reward you openly."

(Matthew 6:4, 6, 18)

"Unless your righteousness surpasses that of the scribes and Pharisees, you will certainly not enter the kingdom of heaven." (Matthew 5:20)

(The Pharisees were strict in the Law. So how can our righteousness exceed theirs except by greater sincerity and action?)

And in (Matthew 23:2-3) he emphasized adherence to the legal teachings delivered by the scribes and Pharisees (from the Torah):

"The scribes and the Pharisees sit on Moses' seat. So you must be careful to do everything they tell you. So practice and observe whatever they tell you."

(Matthew 6:9):

"Pray then like this: Our Father in heaven, hallowed be your name..."

He himself also spent nights in prayer to God (Luke 6:12).

And in (Matthew 16:27) we see him emphasize that reward and punishment are based on works, not faith alone:

"For the Son of Man is going to come in his Father's glory with his angels, and then he will reward each person according to what they have done."

(James 2:14):

"What good is it, my brothers, if someone claims to have faith but has no deeds? Can such faith save him?"

"Repent, for the kingdom of heaven has come near." (Matthew 4:17)

"Unless you repent, you will all likewise perish." (Luke 13:3)

"Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven."

(Matthew 7:21)

"Faith without works is dead." (James 2:26)

Encouraging charity:

"Sell all you have and give to the poor, and you will have treasure in heaven."

(Luke 18:23)

(Matthew 7:26):

"But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on the sand."

"Be merciful, and you will receive mercy... Forgive, and you will be forgiven."
(Luke 6:36–37)

In the Lord's Prayer:

"And forgive us our debts, as we also have forgiven our debtors." (Matthew 6:12)

(Matthew 6:6):

"But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you openly."

Paul's Confrontation in Jerusalem:

Paul was met with rejection when he arrived in Jerusalem. James and the followers of Christ surrounded him and said to him:

"They have been informed about you, that you teach all the Jews who live among the Gentiles to forsake Moses, telling them not to circumcise their children or to follow the customs." (Acts 21:21)

They then asked him to prove his commitment to the Law through a public Jewish rite to dispel the doubts:

"Do what we tell you. We have four men under a vow. Take these men, join in their purification rites and pay their expenses, so that they may shave their heads. Then everyone will know there is no truth in these reports about you, but that you yourself are living in obedience to the Law." (Acts 21:24)

"The next day Paul took the men and purified himself along with them. Then he went into the temple to give notice of the date when the days of purification would end and the offering would be made for each of them."
(Acts 21:26)

Thus, Paul neither defended himself nor denied the accusation. Instead, he submitted to the orders of James and the apostles, and outwardly displayed obedience to the Law – trying to calm the fears of the thousands of believers who were zealous for the Law. This episode reveals the depth of tension and conflict between Paul and the original followers of Christ, showing that he was not in full agreement with them. Rather, he sought to absorb their objections and present a superficial loyalty, even though his teachings in his letters completely contradicted this.

The Deification of Jesus, Son of Mary

Paul began laying the foundations of a new theology, radically separated from the original message of Christ and of Moses. He reintroduced Christ not as a prophet and messenger – as his earliest followers, the Nazarenes, believed (who regarded him as a servant of God, an honored prophet, not God) – but as a divine being sharing in God’s divinity, creation, and worship. This was something Jesus never said about himself at any point, nor did his true followers believe it.

While the expression “Son of God” in the Jewish context was used metaphorically for prophets and the righteous (as in the Psalms), Paul made it central to the faith, taking it literally. He began to describe Christ as “the Son of God” in a literal, doctrinal sense:

“God sent His Son, born of a woman...” (Galatians 4:4)

“If God is for us, who can be against us? ... He who did not spare His own Son, but gave Him up for us all.” (Romans 8:31–32)

“For us there is but one God, the Father, from whom are all things and for whom we exist; and one Lord, Jesus Christ, through whom are all things and through whom we exist.” (1 Corinthians 8:6)

“For in him dwells all the fullness of the Godhead bodily.” (Colossians 2:9)

“He is the image of the invisible God... by him all things were created.”
(Colossians 1:15–17)

Presenting him as equal with God in glory (Romans 9:5).

Paul then began calling the Gentiles to believe in this doctrine:

“There is neither Jew nor Greek... for you are all one in Christ Jesus.”
(Galatians 3:28)

In practice, he severed the connection with the Law of the Children of Israel, contradicting Christ’s own teachings. Jesus himself said:

“I was sent only to the lost sheep of the house of Israel.” (Matthew 15:24)

And in Matthew 10:5–6 he instructed his disciples:

“Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of the house of Israel.”

Yet Paul opposed this directly: teaching that the Gentiles (pagans) were full partners without circumcision or the Law.

But the pagans did not accept his preaching. We find that the pagans in the Roman Empire, who held beliefs in multiple gods and sacrifices, were astonished at Paul's doctrine of the crucifixion and salvation, considering it an absurdity: a god sacrificing himself to himself in order to forgive people for a sin they never committed!

Paul himself admits this reaction:

"But we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles." (1 Corinthians 1:23)

To the pagans (Greeks and Romans), crucifixion meant disgrace – something fitting for criminals and slaves, not free men. The Roman historian Cicero stated that merely thinking about the cross – not only seeing it or enduring it, but even speaking of it – should be banished from the minds of any Roman citizen who respected himself.

One of the clearest historical proofs of Roman ridicule toward Paul's doctrine of the cross is a second-century Roman graffito found in Rome, known as the **Alexamenos Graffito**.



An ancient Roman graffito dating back to the 2nd century depicts a man worshipping a crucified figure with the head of a donkey, with the mocking caption:

"Alexamenos worships his god"

This was a clear ridicule of the idea of worshiping a crucified deity. Scholars agree that the Romans and pagans could not accept the notion that a "god" could be crucified. Crucifixion was considered the most degrading form of execution, reserved for slaves, rebels, and the lowest criminals – never for Roman citizens. To claim that a "savior god" was crucified was shocking and

unacceptable, not only to the Jews but also to the Romans themselves. How could a god be crucified?

Thus, Alexamenos (the Christian depicted in the drawing) was mocked as worshipping a “humiliated god,” worthy of mockery rather than reverence.

The donkey’s head symbolized the ultimate insult in Roman culture, representing foolishness and stupidity, often used to ridicule foreign or “absurd” religions. Here it implied either that his god was “foolish” for being killed, or that worshipping such a crucified god was itself foolish.

Scholars such as Larry Hurtado note: for a Roman, the idea of a god being executed like a criminal was not only absurd but disgusting. Similarly, Robert Wilken, in *The Christians as the Romans Saw Them*, explains that Romans despised Christians precisely for this notion of a “crucified god,” which clashed with their cultural expectation that a deity must be strong, victorious, and never humiliated.

Paul himself acknowledged this in **1 Corinthians 1:23**:

“But we preach Christ crucified: to Jews a stumbling block, and to Gentiles foolishness.”

To the Jews, it was a stumbling block because, according to the Torah, no prophet could die such a shameful death. And God cannot be a body that is humiliated and crucified “God is not a man, nor a son of man” (Numbers 23:19).

Hosea 11:9 — “For I am God, and not man

The Old Testament explicitly rejects inherited sin or collective punishment:

“The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son” (Ezekiel 18:20).

“Fathers shall not be put to death for their children, nor children put to death for their fathers; each is to die for his own sin” (Deuteronomy 24:16).

True forgiveness, according to the prophets, comes through sincere repentance and righteous deeds, not through the killing of an innocent.

Ezekiel 18:21–23 says:

“But if a wicked person turns away from all the sins they have committed and keeps all my decrees and does what is just and right, that person will surely live; they will not die... Do I take any pleasure in the death of the wicked?

declares the Sovereign LORD. Rather, am I not pleased when they turn from their ways and live?"

Therefore, the earliest followers of Jesus, such as the Nazarenes and the Ebionites, rejected the deification of Christ. They rejected Paul and his pagan teachings, regarding him as an apostate from the Law, a heretic, and an inventor of doctrines that Jesus had never taught during his life.

According to Epiphanius – one of the Church Fathers who fought against the Nazarenes – in his work Panarion:

The Nazarenes do not accept Paul, and they regard him as an apostate from “
”.the Law... he came to deceive the people

Scholars confirm that the Jewish-Christian groups (commonly known as the Nazarenes or the Ebionites) adhered fully to the Law and the Prophets. They differed from the Jews in their belief that Jesus was the Messiah, but they did not agree with the Pauline Christians. They continued to observe circumcision, the Sabbath, and dietary laws, and they rejected Paul’s writings.

In Recognitions of Clement (attributed to Peter), Paul is directly accused of being:

“The enemy of the righteous man [i.e., Jesus], who came to corrupt his words“

The Catholic Encyclopedia itself acknowledges that:

The Ebionites considered Paul an intruder, not a true disciple of Christ, and that he perverted the faith and abolished the Law to suit the pagans.

:Paul even writes in Romans 3:7

If the truth of God abounds to His glory through my lie, why am I still “
”?judged as a sinner

Here, Paul does not deny lying – rather, he justifies it as acceptable if it serves the “glory of God.” In other words, he legitimizes deception when it advances his theological agenda

As he openly admits in 1 Corinthians 9:20–22:

'To the Jews I became like a Jew, to win the Jews... to those not having the law I became like one not having the law... I have become all things to all people'

A large number of Western scholars affirm that the Christian doctrines of crucifixion and salvation were not unique but merely extensions of earlier pagan mysteries. The concept of a “god who dies to atone for humanity” was deeply rooted in the religions of Egypt, Babylon, and Rome. Franz Cumont, for example, revealed the striking parallels between the cult of Mithras and Pauline Christianity.

The irony is that Paul himself declares in Romans 1:23:

'They exchanged the glory of the incorruptible God for an image in the form of corruptible man'

In this, Paul depicts the pagans for worshipping mortal man instead of God – yet he himself transformed c of Nazareth, the prophet sent by God, into a “crucified god” following the very pagan ritual pattern he claimed to reject.

The Resurrection of Christ:

After Paul found himself facing a fundamental dilemma – the failure to convince the pagans of a “god” who had been beaten, humiliated, and crucified like criminals, an image that represented the height of disgrace in the Roman mind – he was in desperate need of an idea that would restore majesty and dignity to this “god.” Paul found nothing more suitable than the resurrection narratives, reinterpreting and transforming them from a mere “ambiguous event” into the central pillar of his new theology, presenting Christ as the “god who defeated death.” Thus, he turned the resurrection narratives into the essential foundation of his theology and the greatest proof, in his view, of the divinity of Christ.

The Contradictions in the Resurrection Narratives:

For Paul, the resurrection narrative was the very center of the entire faith. Yet, when we read the four Gospels, we are surprised to find that they are contradictory in the elements of their storytelling: the time, the place, the identity of the witnesses, and even whether Jesus truly appeared after his supposed resurrection.

Indeed, the narratives conflict on such fundamental points that it is inconceivable they would differ if the event had truly occurred, observed, and preserved by eyewitnesses. Each Gospel writer seems to have re-composed the story in a way that suited his own theology and message.

Before examining the narratives themselves, let us review some of the leading opinions of scholars and researchers:

John Dominic Crossan, New Testament textual critic:

“The resurrection did not occur as an actual physical event, but as a symbolic expression woven later to inspire hope in the followers.”

Bart D. Ehrman, textual critic:

“The resurrection narratives in the Gospels are so contradictory that they cannot be harmonized. You simply cannot believe them all, because some cancel out others.”

Gerd Ludemann, Professor of New Testament – University of Göttingen:

“The resurrection is nothing more than an inner spiritual experience of the earliest believers, not a historical event.”

Geza Vermes, expert in Judaism and early Christianity – University of Oxford:

“The resurrection narratives are the most theologically manipulated

portions of the Gospels, and cannot be relied upon as historical testimony.”

Raymond E. Brown, Catholic theologian accredited by the Vatican:
“We do not have genuine eyewitness reports of the resurrection. Most of the narratives are based on late oral tradition.”

The Resurrection Narratives as Reported in the Gospels:

Matthew 28:2: The visit took place after the dawn of Sunday. And behold, a great earthquake occurred, and an angel descended from heaven, rolled away the stone, and sat upon it. The guards were so afraid that they became like dead men. Jesus appeared to the women as they were returning from the tomb.

Mark 16:4: The visit took place at sunrise. They found the stone already rolled away, and they saw a young man sitting on the right. Jesus did not appear; instead, a young man told them that he had risen.

Luke 24:2: The visit took place at dawn. They did not find the body of the Lord and were perplexed. Then two men in shining garments stood beside them. Jesus himself did not appear; rather, two men announced the news only.

John 20:1: The visit took place while it was still dark. Mary arrived and found the stone removed, with no explanation. She said: “They have taken the Lord out of the tomb, and we do not know where they have laid him.” Then Jesus himself appeared only to Mary – but she thought he was the gardener! (How can one mistake God incarnate for a gardener?!).

"The appearance of Jesus to Mary Magdalene as the gardener does not exist in any earliest manuscripts Neither in the Sinaiticus Nor in the Vaticanus. The details claiming that she saw Christ and mistook him for a gardener were added later in order to give a visible and physical character to the resurrection narrative. The older text merely points to the open tomb and the absence of the body without any mention of Christ's appearance in any of the Gospels. This addition was nothing but a late and desperate attempt to reinforce the resurrection story – transforming the mysterious absence of the body into a tangible event intended to persuade readers."

In what is supposed to be the greatest miracle in history – the resurrection of the crucified god from the tomb – we collide with fundamental contradictions between the four Gospel narratives, and even discover later textual additions

inserted to compensate for this disorder in an effort to persuade the reader of Christ's appearance after the crucifixion. This textual disorder and repeated alterations raise profound problems about the coherence of the faith itself. If

the testimony of the resurrection – the very cornerstone of Christian doctrine – is marked by such contradiction and instability, then on what foundation can the entire faith be built?

Despite these contradictions and conflicting narratives, Paul made them the foundation upon which the new Christianity he preached was built. For in order to lift the image of the "crucified god" out of the circle of shame and mockery, it was not enough to say that Christ was crucified for them. He had to prove that he rose from the dead, and that his resurrection was the ultimate proof of his divinity. From this point, Paul began to shape concepts of salvation based solely on this event.

While his earlier teachings stressed that forgiveness and eternal life were obtained solely through believing that Christ "died for our sins" without the need for repentance or works, Paul soon shifted this claim, saying: "And if Christ has not been raised, then our preaching is in vain and your faith is in vain." (1 Corinthians 15:14).

After the idea of a "crucified god" was met with rejection and mockery by the pagans, he made the resurrection the new and only condition for forgiveness and eternal life.

As scholar **Bart Ehrman**, in his book *How Jesus Became God*, states: "Paul tried to link the resurrection with divinity, in order to turn the crucified god into a victorious god to be worshipped, rather than a defeated one to be despised."

And scholar **N.T. Wright**, one of the leading experts in early Christianity, affirms:

"Paul used the resurrection as a polemical weapon to establish Christ's legitimacy as a god in the face of Jewish and pagan rejection."

In other words, the entire new theological structure – atonement, forgiveness, eternal life – rested solely on faith in the resurrection.

Paul then began to reinterpret everything through this event:

The crucifixion was no longer shame, but a deliberate sacrifice.

Death was no longer defeat, but preparation for victory.

The resurrection became the crown of divinity.

“For Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep.” (1 Corinthians 15:20).

“He was declared to be the Son of God with power according to the Spirit of holiness, by his resurrection from the dead.” (Romans 1:4).

Here we see him presenting the resurrection as the solution to the problem: If he was crucified, no problem... for he rose. This text reveals the core of Paul’s theology: he did not prove Christ’s divinity from his life or his teachings, but made the resurrection the proof of his divinity. The resurrection was transformed from a mere event into the primary theological condition of faith.

The Philosophy Between the Crucifixion and the Resurrection: Paul’s Theological Dilemma

One of the most striking philosophical contradictions in “Pauline theology” is found in the combination of the crucifixion and the resurrection. Paul asserts that salvation was achieved through Christ’s sacrifice on the cross, that his death was the “price paid” for the sins of humanity. Yet at the same time, he makes the resurrection the greatest proof of Christ’s divinity and his victory over death.

Here arises a profound substantial and theological dilemma: Paul falls into a contradiction within the very doctrines he invented without realizing it. For he claims that Christ was truly slaughtered, that he died, and that his blood was shed... and then that he rose from the dead!

But a sacrifice — according to the religious concept — requires complete death.

If the being is slaughtered and then returns to life, where is the sacrifice?

Where is the “price” that was supposedly paid?

This is like someone putting money in the box, then pulling it back a moment later and saying: “I paid the bill.” How can it be a true sacrifice and real death, and then end with resurrection?

If salvation and victory were accomplished by the crucifixion, and Christ truly paid the price and died for us — then why return to life? Was the atonement incomplete? Was it not accepted? Or was his death not real, and he was not crucified?

Thus, the return of the slaughtered one to life loses the crucifixion of any redemptive value and exposes the doctrine as nothing more than a symbolic myth without reality. For sacrifice requires complete death: if the death was not real, then there is no forgiveness, but if it was real, then “God” has died – which is impossible, and if he returned, the atonement deal itself is ruined! here the entire logic of Paul collapses, and his doctrine crumbles from within, for it is self-contradictory.

What They Said About Paul:

In the history of religions, we rarely find a figure who caused such a radical transformation of a prophet’s message as Paul did in Christianity. Paul represented a noisy transition from the simplicity of Christ’s monotheistic call to a complex system of pagan doctrines, which reduced salvation to faith in the crucifixion and resurrection, and elevated Jesus from the rank of prophet to the level of divinity.

And despite his central position in contemporary Christianity, the figure of Paul did not pass unnoticed in modern critical studies. A number of leading Western researchers and academics – ranging from specialists in the New Testament to historians of early Christianity – have unanimously affirmed that Paul was not a faithful transmitter of Christ’s teachings, but rather the creator of a new religion, distorting the original message and manipulating concepts and society for personal and theological purposes.

Before we mention some of the scholars’ and researchers’ opinions, let us review some of Paul’s own confessions:

“If the truth of God abounds to His glory through my lie, why am I still judged as a sinner?” (Romans 3:7)

In this shocking text, Paul does not merely justify lying, but deifies deception and transforms it into a theological virtue – making trickery a legitimate ritual in the name of preaching. It is a terrifying moral inversion that legitimizes falsehood if it is wrapped in religious rhetoric, opening a dangerous door in theology: the door of justifying all falsehood if adorned with the name of the Lord. In this way, the essence of prophecy falls, and truthfulness is violated for the sake of expediency.

“The church in Philippi sent to me (money) once and twice for my needs.” (Philippians 4:16)

"I robbed other churches, taking wages from them to serve you." (2 Corinthians 11:8)

"Who plants a vineyard and does not eat of its fruit? ... In the same way the Lord has commanded that those who preach the gospel should live from the gospel." (1 Corinthians 9:6-14)

In (2 Corinthians 8-9), Paul speaks of collecting "large donations" under the pretext of supporting "the saints in Jerusalem," but:

He did not clarify precisely how these funds were spent.

He insisted that they be sent through an envoy of his own choosing, without neutral supervision from the church.

Some researchers, such as Robert Eisenman, said that Paul:

"Exploited the idea of donations to expand his political and religious influence."

"With cunning I caught you!" (2 Corinthians 12:16)

"If we have sown spiritual things for you, is it a great thing if we reap your material things?" Here "material things" clearly means money and material gifts. (1 Corinthians 9:11)

"I rejoiced greatly that you revived your concern for me... Not that I seek the gift, but I seek the fruit that abounds to your account... I am full, having received from Epaphroditus the things sent from you, a sweet aroma, an acceptable sacrifice, well pleasing to God." (Philippians 4:10-18)

Here Paul praises the believers in Philippi for sending him material support, and describes the money as a "sacrifice" offered to God!

Researchers such as Bart Ehrman, John Dominic, and Robert Price pointed out that Paul held both financial and religious authority together, constructing a theological rhetoric that urged obedience and trust without accountability – making his activity closer to a personal project than to a pure prophetic mission.

1 Corinthians 9:20-22:

"To the Jews I became as a Jew, to win the Jews; to those without the law, as without the law... I have become all things to all people, that I might by all means save some."

This method raises serious doubt about the stability of principles – it is religious opportunism disguised as "winning souls," without any clear or authentic stance. This is what led some scholars and interpreters to describe

Paul as pragmatic, for his constant shifting and changing according to the audience, not from a fixed principle, but from a utilitarian missionary logic aimed at expanding his base by any means.

“Did I deceive you with cunning?” (2 Corinthians 12:16)

Opinions of Leading Scholars and Researchers:

Gerd Lüdemann (Professor of New Testament at the University of Göttingen, Germany):

“Paul is the second founder of Christianity, not a faithful interpreter of Jesus’ teachings. His theology distorts the historical Jesus to the point of erasure.”

(Paul: The Founder of Christianity)

Robert Eisenman (Professor of Religious Studies and editor of the Dead Sea Scrolls):

“Paul was a Herodian linked to the ruling class backed by the Romans, and his mission was to divert the Messianic movement from its Jewish roots.”

(James the Brother of Jesus)

John Dominic Crossan (Professor at the Catholic Theological Seminary and founder of the Jesus Seminar):

“Paul’s letters are not a continuation of Jesus’ message, but a radical reinterpretation based on a mystical vision. This makes Paul a mystic, not a historian.”

(Who Killed Jesus)

Hyam Maccoby (Professor of Jewish Studies at the University of Leeds):

“Paul misunderstood Jewish law and projected his inner sense of guilt onto an invented theology of salvation through a dying-and-rising god, which is far closer to paganism than to Judaism.”

(The Mythmaker: Paul and the Invention of Christianity)

According to Maccoby, Paul was a psychologically troubled man who promoted paganism and invented a crucified god unrelated to Jesus.

Bart D. Ehrman (Professor of Religious Studies at the University of North Carolina):

“Paul seems willing to say anything to gain followers. He even boasts of having ‘become all things to all people—to the Jews, a Jew; to the Greeks, a Greek.’ This kind of behavior raises obvious moral questions.”

(The Triumph of Christianity)

Chapter: The Council of Nicaea 325 AD – Declaration of the Divinity of Christ and the Council of Constantinople – The Holy Trinity

The conversion of the Roman Emperor Constantine the Great to Christianity is considered a pivotal turning point in the history of religion and politics, with profound effects on the shaping of official Christianity.

In the early fourth century AD, the Roman Empire was facing deep crises: multiple political divisions, power struggles, and an immense religious diversity that included ancient pagan religions, Judaism, and the emerging Christianity. In this climate, Constantine, who had risen to power through bloody internal battles, was searching for a way to unify the fragmented empire.

Constantine found nothing better than to unify the multiple religions under the umbrella of a single faith – one capable of granting religious legitimacy to his rule, providing a doctrinal foundation that would enable him to control society both politically and spiritually, and to integrate broad segments of the people under a unified religious banner that would strengthen loyalty to the state and the emperor.

Christianity wasn't the only religion on the stage. Rather, it was surrounded by a group of religions of Eastern character, known today as the mystery religions, which had attracted wide segments of people through their rituals of salvation, collective experiences, and profound spiritual symbols. And although many of these religions offered stronger symbols and more captivating spiritual experiences, the choice fell on Christianity and not on any other.

To understand this transformation, the scene must be deconstructed: What caused these religions to fail politically despite their symbolic strength? And what gave Christianity alone the ability to transform into a “state religion”?

We shall review the most prominent of these religions and compare them with Christianity in terms of: structure, doctrine, base of expansion, and capacity to integrate with the imperial project.

:Religions that were widespread in the Roman Empire

Mithraism

A religion of Persian origin, it flourished in Rome particularly among soldiers. Faith centered around the god Mithras, a heavenly being who was born from a sacred rock, to slaughter the “cosmic bull,” from whose blood life and salvation for the world sprang forth. Mithras was considered a servant or son of the divine sun. He was celebrated through rituals of baptism, sacred meals, and spiritual rebirth.

Doctrine: Belief in the god Mithras as a mediator between humans and the supreme god (the sun), and that he saved the world through the sacrifice and blood of the “cosmic bull” for salvation.

Practices: Initiation rites (baptism) for new members. A spiritual rebirth after passing through secret stages, where there were seven degrees of spiritual advancement within the sect, performed through gatherings held in caves or closed rooms called mithraeum.

Its weaknesses were that it was:

A highly secretive and elitist religion, lacking a clear moral and social message, difficult for the public to understand. It also had no unified central leadership, but rather isolated groups.

The Cult of Isis

This religion had its origins in Egypt, but it spread widely in Rome, especially among the poor and women. The doctrine tells of Osiris, the god who was killed and torn apart, then his wife Isis reassembled his parts and revived him, and from him bore Horus, who became the symbol of light and victory.

Doctrine: A “trinity” composed of Isis (the divine mother), Osiris (the torn father-god), and Horus (the savior son who triumphs over evil), along with the resurrection of the father Osiris through a magical rite.

Its flaws:

An esoteric religion with obscure and complex rituals: purification, fasting, dramatic reenactment of Osiris’s death and resurrection in religious festivals. It lacked a moral system, was not a universal legislative religion, but relied on spells, magical rites, music, and dance.

Dionysus

Dionysus, the god of wine, joy, and sacred madness in Greek religion, was said in myth to have been born from a divine union, resulting in a being half-god and half-human. He was the son of the god Zeus and the mortal Semele. According to the myth, his birth was miraculous, for he was born from Zeus's thigh after being killed in his mother's womb. The myth further tells that the Titans (primordial beings) tore Dionysus to pieces when he was a child and ate part of him. Zeus then reassembled him and brought him back to life, so that he would be resurrected again in a symbolic ritual representing resurrection and rebirth.

Doctrine:

Faith in the death and resurrection of the god, and participation in collective rituals such as wine, joy, and sacred madness – representing the “breaking of barriers” between man and god through states of ecstasy and union.

Practices:

Included liberation from all restraints – dance, drunkenness, singing, sacrifice, and participation in the body of the god (through wine) – to “break barriers” between man and god through states of ecstasy and fusion.

But politically rejected:

Because of its association with chaos and moral dissolution, and due to its disorganized, anarchic rituals, it provoked the concern of Greek and Roman authorities, who saw in these rites a threat to social order because of their impulsive nature.

Sol Invictus (the Unconquered Sun)

The cult of the “Unconquered Sun” (Sol Invictus) emerged in Rome during the 3rd century AD, as part of attempts by the Roman Empire to unify the empire religiously by creating a universal solar god that would strengthen the centrality of authority and order. Emperor Aurelian officially adopted this religion in 274 AD, before his assassination, built a massive temple in Rome, and declared Sunday (*Dies Solis*) a sacred day for its worship.

The doctrine revolves around faith in a supreme god who represents light, order, and sovereignty, depicted in icons as a radiant young man.

This god was considered universal in symbolic terms, combining elements from multiple religions (Roman, Zoroastrian, etc.) and portrayed as the divine light ruling over the universe.

Doctrine:

Belief in one god representing the sun, light, and divine control. His power is invincible, reigning above all other gods.

Practices:

Celebration of December 25 as the “birth of the Unconquered Sun,” which is approximately the date of the winter solstice when daylight begins to grow longer. Prayers at sunrise, offerings of incense and cattle, lighting candles and fires as symbols of divine light, and dedicating Sunday as a sacred day for worship and public celebrations.

Reason it was not chosen as a universal religion:

Emperor Aurelian was the only one who officially established the cult of Sol

Invictus in 274 AD, built a massive temple in Rome, and declared it the official religion of the empire, attempting to make this solar god the unifying symbol of the Roman state.

But already in the following year (275 AD), he was assassinated by his own guards. After his death, no emperor had the same desire, zeal, or religious project that Aurelian had started. Consequently, no one continued to support the cult of Sol Invictus with equal strength.

Nevertheless, later with the Christianization of the empire under Constantine, its symbols were absorbed into Christianity – such as sanctifying Sunday, using the symbolism of “light,” and setting December 25 as the birth of Christ.

Christianity

How did it transform from small warring sects into an imperial institution, and why did Constantine choose Christianity despite it being a minority?

Christianity was nothing more than a collection of conflicting movements, each claiming to possess the “true message,” each with its own teachings, symbols, and unique understanding of the nature of Christ and his relationship to God. Several major Sects emerged, including:

The Unitarian (Jewish-origin followers of Christ):

Groups such as the Nazarenes and the Ebionites, who regarded Christ as a promised prophet from the children of Israel, created but not divine, and bound to the Law. They rejected the doctrines of divinity, redemption, and later the Trinity, and did not recognize Paul.

The Gnostic movement:

Spread in Egypt and Syria, it considered that Jesus came to teach “hidden knowledge” (gnosis), and that the material world was evil. They denied incarnation and crucifixion and rejected the literal gospels.

The Arians (Arians):

They believed that Christ was a unique creation of God, but not equal to Him in essence.

This movement spread strongly across the Roman Empire, North Africa, and the East, with wide support in the army and elites, and later became the main opposition to the decisions of the Council of Nicaea.

The Pauline-Hellenistic movement:

Founded by Paul, it merged the thought of diaspora Judaism with Greek culture. It presented Jesus as a divine “superhuman” being and separated religion from the Law.

This trend was closest to the taste of the empire because it was more “adaptable” and less Jewish. It spread outside Palestine in major Greek-speaking cities such as Antioch, Corinth, Ephesus, Rome, Philippi, and Thessalonica – all major commercial and cultural centers influenced by Hellenistic thought and Eastern philosophies.

This Pauline-Hellenistic trend became the most organized and best prepared to evolve into an imperial religious form. For this reason, when Constantine sought a creed to unify the empire, he did not choose the “Jewish-origin” Christian sects but rather chose the Pauline-Hellenistic trend, because it was furthest from Jewish exclusivity, most adaptable, and most widespread among the cities and administrative elites upon which Roman rule depended.

Paul had already succeeded in establishing a network of interconnected churches in the major cities – Antioch, Rome, Corinth, Ephesus, Philippi... (all of them central commercial and cultural cities). These could be unified under one authority allied with the ruler, and used as a political tool.

It had a network of correspondence and internal councils, and was run like an administrative apparatus more disciplined than the state institutions themselves! And this was exactly what a ruler needed who wanted to impose order after a long period of chaos.

What distinguished it was its non-adherence to the Jewish Law, and its teachings were in harmony with Greek and Roman thought. These factors made it an attractive option for a ruler like Constantine, who was looking for a means to unify the empire after decades of division and turmoil.

Christianity did not threaten the state, nor did it take up arms, but rather taught its followers obedience: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's" (Mark 12:17). It was not a rebellious movement but one of internal discipline... which made it the ideal ally for a regime seeking to impose stability.

The Council of Nicaea 325 AD - The Declaration of the Divinity of Christ: Constantine saw that the ongoing divisions among the Christian sects posed a threat to political stability and a failure to his grand project of unifying the empire. So he decided to intervene personally and called for a general council in the city of Nicaea in 325 AD. In this council, bishops were gathered under his patronage and under the direct supervision of state authority. A new chapter began in which Christian faith was transformed from a spiritual message into an imperial project shaped by the state and imposed by law.

At this council, the divinity of Christ was proclaimed – that he is a God equal to the Father in essence. The first official term "homoousios," meaning "of the same essence," appeared. This was a term not found in any of the Gospels, but one derived from Greek philosophy. None of Christ's disciples had ever uttered it, yet the council made it the standard of faith, even though it had no connection to the original texts.

All other sects and movements – including the Nazarenes and Arius – were condemned as heretical, exiled, their books burned, and their followers banned. Thus began the era of the imperial church, where doctrine was enforced by decree, councils were managed under state sponsorship, and dissenters were suppressed by law. Christianity was no longer a free spiritual movement, but an institution subordinate to imperial power – going where the empire willed, not where the scriptures guided. Constantine intended to declare: "This is the official Christianity, and anyone who opposes it is an enemy of the state."

Ironically, in a clear pragmatic maneuver, Constantine later sought to appease both sides. For despite all he had done in support of the Nicene party (Pauline Christianity), he requested before his death in 337 AD to be baptized by an Arian bishop—those who denied the divinity of Christ. For this movement remained influential despite persecution, and Constantine wanted to politically satisfy them in his final moment. To him, religion was nothing more than a tool to steer the empire.

The Council of Constantinople 381 AD: The Addition of the Holy Spirit as the Third God and the Completion of the Divine Trinity

After the Council of Nicaea, the doctrinal divisions did not end but rather deepened, especially with the continued spread of the Arian movement in multiple regions within the empire.

But with Emperor Theodosius I taking power, it was decided to settle the matter once and for all. Theological debate could no longer be tolerated; the time had come to impose faith by the authority of the throne, not by the argument of texts.

So, on February 27, 380 AD, Theodosius, together with Emperors Gratian and Valentinian II, issued the famous decree in the city of Thessalonica, stating:

“All peoples of the empire must embrace the religion taught by the Apostle Peter to the Romans, which is held by Pope Damasus and by Bishop Peter of Alexandria; that is, faith in the one God in three equal hypostases: the Father, the Son, and the Holy Spirit. Whoever does not embrace this faith is to be considered a heretic, deprived of the lawful churches, and subject to both heavenly and earthly punishments.”

The decree was not merely a doctrinal declaration, but the first imperial law obligating all inhabitants of the empire to one creed and criminalizing dissent.

It transformed religion into an official institution of the state, crafting a unified political identity that would satisfy all and keep the state cohesive—since pagans still made up more than 50%, and their practices remained widespread, with the majority of their temples and traditions still embedded in daily life until the end of the fourth century.

Thus, the Nicene doctrine that had affirmed the divinity of the Son at the Council of Nicaea now found its political and theological completion in the imposition of faith in a full Trinity, transforming this faith into a compulsory identity for every citizen of the state.

And to grant this decision a legitimate ecclesiastical framework, the emperor the following year convened the First Council of Constantinople in 381 AD, to serve as the instrument of unifying doctrine by law and eliminating opponents in the name of consensus.

The Doctrine of the Trinity: when God was defined by the decisions of a council.

At the Council of Constantinople, for the first time, the doctrine of the Trinity was formally and definitively established.

The Son was no longer alone as “God of the same essence as the Father,” as Nicaea had declared, but now the Holy Spirit was added, to proclaim that:

“The Father, the Son, and the Holy Spirit are one God in three hypostases equal in essence.”

Thus was completed what would later be known as the “composite god,” a concept that never appeared in any Gospel, was never spoken by Christ, nor by any of his disciples, but is a theological construct drawn from Greek philosophy and theology, not from the sacred texts.

Behind this doctrinal construct lay deep political and cultural considerations: the state and the church sought to present a model familiar and acceptable to the Romans, especially those coming from pagan backgrounds who had been raised on the worship of multiple gods arranged in triads.

It was easier for them to accept a new divine Trinity when they found echoes of it in their old triads, such as:

The Roman Capitoline sacred triad:

Jupiter: god of the sky and supreme authority ... corresponds to “the Father.”

Minerva: goddess of wisdom, reason, and salvation ... corresponds to “the Son.”

Juno: goddess of spirit, motherhood, and marriage ... corresponds to “the Holy Spirit.”

And the triads of other mystery religions, such as the Mithra cult that spread in the Roman armies, which included concepts of the “divine son,” “sacrifice,” and “ascension,” making it easier to promote the image of the “divine Jesus” in pagan minds.

This made the change feel familiar in the Roman psyche, as if they were still worshipping the same sacred structure but under a more “spiritual” concept.

Thus, the Romans did not feel that they had abandoned their gods, but rather that it seemed like a continuation under a new name.

This transformation was gradual and deliberate:

At the **Council of Nicaea (325 AD)**, the divinity of Christ, son of Mary, was declared alongside God the Father.

Then at the **Council of Constantinople (381 AD)**, the Holy Spirit was added as the third god, completing the Trinity, making the one god – according to the councils – “three hypostases in a mysterious unity.”

The doctrine of the Trinity as established by official Christian theology
According to the decisions of the Council of Nicaea (325 AD), the Council of Constantinople I (381 AD), and the Council of Chalcedon (451 AD), the following was laid down:

The basic creed:

“We believe in one God in three hypostases: the Father, the Son, and the Holy Spirit.

The Father is God, the Son is God, the Holy Spirit is God.

Yet they are not three gods, but one God.

The Father is not the Son, the Son is not the Holy Spirit, and the Holy Spirit is not the Father.”

And the Gospels and Christian epistles were reviewed through processes of selection, modification, and insertion of phrases for the purpose of reinforcing the divinity of Christ, supporting the Trinity, and excluding other currents (such as the Arians, the Nazarenes, and the Gnostics).

Some copies were altered by introducing later doctrinal formulas, as in the ending of the Gospel of Mark (chapter 16: 9–20), or the famous phrase in 1 John 5:7 about “the Father, the Word, and the Spirit.” These processes were not innocent, but were theological-political par excellence, aimed at unifying the creed in a way that served imperial stability.

After the councils, Roman pagan rituals were covertly introduced into the Church:

Statues: despite the fact that the first of the Ten Commandments in the Book of Exodus affirms the oneness of God and forbids the worship of idols and statues.

In Exodus 20: 3–5 it is written:

"You shall have no other gods before me. You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall ...not bow down to them or serve them, for I the Lord your God"

And it is repeated in Deuteronomy 5: 7–9:

"You shall have no other gods before me. You shall not make for yourself a carved image, any likeness of anything that is in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or ...worship them"

These are explicit texts forbidding the making of statues or images for worship, since such idols were the gateway of the ancient nations into polytheism and a continuation of pagan religions. Yet churches completely ignored these commandments, and even to this day we see countless statues, images, and symbols that are worshipped or venerated – contradicting the very first commandment.

The Eucharist: the ritual of the “consumed dead god,” where bread and wine are taken and this ritual represents the real presence of Christ in his body and blood. When the believer eats the bread, he is literally – not figuratively – eating the flesh of Christ, and when he drinks the wine, he drinks his blood. Every week, the body of the god is eaten and his blood drunk after prayers. This is strikingly similar to the rituals of the worship of Osiris, which included symbolic consumption of parts of his body after death for renewal and union with divine power. The only difference claimed by Christianity is that this eating and drinking is not symbolic, but real.

The Saints: they became substitutes for local gods or protective spirits that were worshipped in ancient pagan cultures.

The Virgin Mary: a substitute for Juno or the Great Mother. In Christian doctrine, after her death, according to some of the largest denominations (especially Catholicism and Orthodoxy, which together make up more than 80% of Christians worldwide), she was assumed into heaven and became “Queen of Heaven.” This is known as the Assumption or the Dormition.

The celebration of the birth of the solar deity (December 25): which had been dedicated to the god Mithras and the Roman winter festivals (Sol Invictus). It became the date for the birth of Christ.

Baptism with water: for spiritual purification and renewal of life, similar to the rituals of Egyptian, Greek, and Roman religions, where water symbolized life, fertility, and regeneration.

The Romans were not forced to abandon their beliefs; rather, they were repackaged under new Christian names that aligned with the aims of the empire – and for this reason they accepted them easily.

According to the scholar **Peter Brown**, and other historians such as **Marcus Borg**, Constantine’s support of the Orthodox Church was a clear political measure to suppress the currents he considered a threat to the unity of the empire. This support did not stop at issuing a law criminalizing heresies but also included strengthening the Church’s official position, making it a partner in managing the affairs of the empire.

Religion at this stage was more an instrument of control and stability than merely a matter of spiritual faith, and the Council of Nicaea was a turning point in imposing a new form of Christianity tied to political authority.

Furthermore, the Christian texts and the development of doctrines were not the result of direct revelation alone, but of intensive political and social intervention that laid the foundation for state Christianity, which lasted for centuries afterward.

The overlap between religion and sacred texts

Bart D. Ehrman explains in his book *The Orthodox Corruption of Scripture* that alongside the rise of Christianity as a state religion, there were extensive

textual alterations, where Christian writings were “purified” of ideas that contradicted the official creed imposed by the Council of Nicaea and imperial authority.

Chapter: The Divinity of Christ Between Texts and Interpretation

Did Jesus teach the doctrine of the Trinity?

The doctrine of the Trinity emerged as a later theological formulation; it was not part of the teaching of Jesus nor of the understanding of his earliest disciples, and there is no evidence that he ever taught it or referred to it. It appeared later in the context of philosophical debates and sectarian conflicts, and it was settled in political councils under the sponsorship of the Roman Empire.

And one of the most cited verses by the Church to prove the doctrine of the Trinity is what is found at the end of the Gospel of Matthew: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." (Matthew 28:19).

Leading New Testament scholars and researchers in textual criticism and history, such as George Caird, Hans Conzelmann, John Dominic Crossan, Bart Ehrman, Arthur Weigall, William Barclay, James D. G. Dunn, and others, affirm that Jesus never instructed his followers to baptize people in the Trinitarian formula, and that this passage was fabricated and inserted later to reflect the new official faith formulated by the councils. They point out that this formula does not appear in any early uses of baptism in the Acts of the Apostles, nor in the letters of Paul, nor in any early Christian documents or writings.

Did Jesus Claim Divinity?

Did Jesus himself say that he was God? And did he utter any statement that points to his divinity?

We do not find in the words of Jesus nor in his life anything that justifies this immense theological transformation upon which later Christian doctrine was built: from a prophet entrusted with a divine mission into a god who is worshipped and considered equal to God in essence.

Rather, everything transmitted about him points to his humility, his servitude to God, his prayers and supplications, and his complete avoidance of any claim to divinity. What later became "official Christian faith" was not derived from the words of Jesus himself, but from the decisions of councils that

reshaped the doctrine in line with the logic of the state and the balances of the church.

**So, did Jesus say about himself that he was God?
Did he utter any explicit statement pointing to his divinity?**

The truth is that the sayings, teachings, and life of Jesus, as recorded in the Gospels themselves, contradict this claim completely, and show clearly: That he was a servant of God, that he did not possess absolute knowledge, that he did not will anything by himself, and that he prayed, prostrated, and supplicated to his Creator.

From his sayings:

“But now you seek to kill me, a man that has told you the truth which I heard from God.” **(John 8:39-40)**

“And this is eternal life: that they may know You, the only true God, and Jesus Christ whom You have sent.” **(John 17:3)**

Here we see Jesus affirming the oneness of God, blessed and exalted (You are the only true God: meaning everything besides You is a false god, and there is no god other than You).

“I can of my own self do nothing. As I hear, I judge; and my judgment is just, because I seek not my own will, but the will of the Father who sent me.” **(John 5:30)**

“He spent the whole night in prayer to God.” **(Luke 6:12)**

“But he withdrew himself into the wilderness and prayed.” **(Luke 5:16)**

Does a God “pray” to another God? How can this be understood except that he was a prophet and servant of God?

“And he went a little farther, and fell on his face, and prayed, saying: O my Father, if it is possible, let this cup pass from me; nevertheless, not as I will, but as You will.” (Here we see submission and complete surrender on his part to the will of God) **(Matthew 26:39)**

“Saying: Father, if You are willing, remove this cup from me; nevertheless, not my will, but Yours, be done.” **(Luke 22:42)** — a confirmation from him that he did not possess a will independent of God.

“But of that day and hour no one knows... not even the Son, but only the Father.” **(Mark 13:32)**

If he did not know, how can divinity be claimed for him? Is not absolute knowledge one of God’s attributes alone?

“My Father is the one who does the works (the miracles)... I do nothing of myself.” **(Mark 6:5)**

“And he could not do any mighty work there, except that he laid his hands on a few sick people and healed them.”

It mentions that Jesus was unable to perform miracles in his own town, Nazareth, except for healing a few sick ones. The reason given is the people’s lack of faith, which hindered the full expression of the miracle.

John 5:30

“I can of myself do nothing. As I hear, I judge; and my judgment is just, because I seek not my own will but the will of the Father who sent me.”

John 14:10

“The words that I say to you, I do not speak on my own authority. But the Father who dwells in me, He does the works.”

John 11:41-42 (before asking God to raise Lazarus from the dead):

“And Jesus lifted up his eyes and said, ‘Father, I thank You that You have heard me. I knew that You always hear me, but I said this because of the crowd standing around, that they may believe that You sent me.’”

He even identifies himself as a messenger, and the people call him a prophet:

Acts 2:22

“Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs which God did through him in your midst, as you yourselves know.”

Matthew 21:11

“And the crowds said, ‘This is Jesus the prophet, from Nazareth of Galilee.’”

John 6:14

“When the people saw the sign that he had done, they said, ‘This is truly the Prophet who is to come into the world!’”

John 9:17

“So they said again to the blind man, ‘What do you say about him, since he has opened your eyes?’ He said, ‘He is a prophet.’”

Luke 7:16

“Fear seized them all, and they glorified God, saying, ‘A great prophet has arisen among us!’ and ‘God has visited his people.’”

John 4:44

“For Jesus himself testified that a prophet has no honor in his own country.”

Luke 24:19

“And he said to them, ‘What things?’ And they said to him, ‘About Jesus of Nazareth, who was a man, a prophet mighty in deed and word before God and all the people.’”

Did Jesus have divine attributes?

The Gospels contain no descriptions that justify the churches’ belief in the divinity of Jesus; on the contrary, all of them point to his humanity:

“On the following day, when they had come from Bethany, he was hungry. And seeing in the distance a fig tree in leaf, he went to see if he could find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. And he said to it, ‘May no one ever eat fruit from you again.’ And his disciples heard it.” (Mark 11:12–14)

The text clearly states: “for it was not the season for figs.” So why then did he curse the tree? Shouldn’t he, as God, have known from afar that it bore no fruit? Why did he have to walk over to check? Is not God all-knowing? And why curse a tree that did nothing except follow the natural order in which it was created? Shouldn’t he have been pleased that it was functioning in harmony with the natural laws that he himself – if he were God – had set?

The philosopher **Bertrand Russell** commented on this passage in his book *Why I Am Not a Christian*:

“One of the things that makes me hesitate to accept the moral character of Christ is that he cursed a fig tree because it did not yield fruit, although it was not the season for figs.”

Mark 13:32

But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father.

If he were God or possessed divine attributes, should he not know the time of the Hour?

Matthew 21:18

"In the morning, as he was returning to the city, he was hungry"

Luke 24:41-43

And he said to them, 'Do you have anything here to eat?' They gave him a piece of broiled fish.

John 4:6

"Jesus, tired as he was from the journey, sat down by the well"

Matthew 26:38

"My soul is overwhelmed with sorrow to the point of death"

John 11:35

"Jesus wept"

The texts of the Bible—especially the Old Testament (the Torah), which is the primary reference for Jews and Christians in defining the attributes of God—present us with a clear and absolute picture of God:

A God who does not hunger, does not tire, does not regret, does not die, and does not change.

Isaiah 40:28

Do you not know? Have you not heard? The Lord is the everlasting God, the "...Creator of the ends of the earth. He will not grow tired or weary

Numbers 23:19

".God is not a man, nor a son of man"

Hosea 11:9

"For I am God, and not a man"

Habakkuk 1:12

Are you not from everlasting, O Lord my God, my Holy One? You will never die

I the Lord do not change." → The nature of Almighty God does not change; He does not become a man.

Kings 8:27 1

The heavens, even the highest heaven, cannot contain you. How much less this temple I have built

So how could a woman's womb contain Him?

Do these attributes apply to Jesus as the Gospels describe him?

The portrayal of Jesus in the Gospels as one who hungers, tires, does not know, and weeps, fundamentally contradicts the absolute divine attributes defined by the Old Testament. This reveals the absence of any genuine textual basis for his divinity and undermines the theological structure later constructed by the councils, which was not based on the scriptures themselves.

Qur'an – Surah Al-Ma'idah 5:116

And [beware the Day] when Allah will say, 'O Jesus, son of Mary, did you say to the people, "Take me and my mother as deities besides Allah?"' He will say, 'Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who are the Knower of the unseen.

Matthew 7:22–23

Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name and in your name drive out demons and in your name perform many miracles?

Then I will tell them plainly, ‘I never knew you. Away from me, you evildoers!

(This, because they claimed he was God apart from God).

How do contemporary churches claim the divinity of Christ through interpreting the verses of the Gospel?

Although the texts of the Bible contain no explicit statement from Jesus in which he claims divinity or asks people to worship him, some contemporary churches resort to inaccurate interpretations of certain verses taken out of context, and to distortions of their textual meaning. We will examine how these churches use certain verses of the New Testament, exposing the manipulation and interpretations that deviate from the original meaning of the text, in order to construct a picture of divinity not supported by explicit scripture.

(Matthew 28:18 –All authority has been given to me).

Being given authority indicates that there is someone higher than him who granted it to him – namely God. It does not mean that he is God, nor that he claimed divinity here. If someone grants you authority, does that mean you already possessed it beforehand?

“I and the Father are one.” (John 10:30).

This verse is often taken out of context to be used as proof of Christ’s divinity. Yet in the full context of Jesus’ discourse, it does not refer to an essential unity of essence between him and God, but rather to a unity of will and purpose.

Reading the preceding verses (John 10:25–30), the meaning becomes clear. Jesus, speaking to the Jews who asked him directly, “If you are the Christ, tell us plainly,” replied:

“I told you, and you do not believe. The works that I do in my Father’s name

[referring to the miracles performed by God's will] testify about me. But you do not believe because you are not of my sheep. My sheep hear my voice, and I know them, and they follow me. And I give them eternal life, and they shall never perish; no one will snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. I and the Father are one."

The context is about preserving the believers, affirming that no one can take them away from him or from the Father (faith once it enters the heart). It points to agreement of will and purpose, not to a unity of divine essence.

In the very next verses (John 10:31-33), we read:

"Then the Jews again picked up stones to stone him... 'because you, being a man, make yourself God.'"

Their reaction was not an innocent misunderstanding but the result of entrenched hostility, always waiting for a pretext to accuse Jesus of blasphemy. But Jesus responds in verses 34-36:

"Is it not written in your Law, 'I said, you are gods'?"

Here he refers them to the Old Testament: "I said, you are gods, and all of you are sons of the Most High." (Psalm 82:6). This passage speaks of the judges of Israel who represented God's law and were called "gods" metaphorically because they judged in His name. Yet the text continues:

"But you will die like mere mortals; you will fall like every other ruler."
(Psalm 82:7).

In other words, they were not true gods, but mortal humans.

Also in Exodus 7:1:

"Then the LORD said to Moses: See, I have made you as God to Pharaoh, and Aaron your brother shall be your prophet."

The word "God" in Scripture does not always mean literal divinity. God tells Moses that he will be "as God to Pharaoh," meaning a prophetic authority and commanding voice—not true deity.

Thus, Jesus refutes their accusation of blasphemy, showing that the term "god" can be used in non-theological contexts.

And in John 17:21-23 Jesus says:

"that they all may be one; as you, Father, are in me, and I in you, that they also may be one in us, that the world may believe that you have sent me. And the glory which you gave me I have given them; that they may be one, even as we are one: I in them, and you in me, that they may be made perfect in

unity, and that the world may know that you have sent me, and have loved them, even as you have loved me.”

Does this mean that the disciples and believers also became gods because they are “one” with God? Of course not. The context refers to harmony, shared faith, and unity of mission – a functional unity, not a theological one.

“Then those who were in the boat worshiped him, saying, ‘Truly you are the Son of God.’”

(Matthew 14:33)

Full context (verses 22–33):

After feeding the multitudes, Jesus sent his disciples in the boat to cross the lake, while he went alone to pray. Later, he walked on the water toward them, and they were terrified, thinking he was a ghost. He reassured them, then Peter asked to walk toward him, but when he became afraid, he sank, and Jesus saved him. When Jesus got into the boat, the wind ceased, and the disciples bowed to him, saying, “Truly you are the Son of God.”

The act of bowing does not mean divine worship. The Greek word used here is **Proskyneō (προσκυνέω)**, which is often used in the Bible to mean respect, homage, or reverence – not necessarily “worship” in the divine sense.

Bowing was sometimes a gesture of great respect or honor shown to a person of high status, such as kings or prophets. For example:

Jacob bowed to Esau – Genesis 33:3

Nathan the prophet bowed to King David – 1 Kings 1:23

King Nebuchadnezzar bowed to Daniel – Daniel 2:46

Enemies bowing before the faithful – Revelation 3:9

As for the phrase **“Son of God,”** it does not mean “God” in the biblical context. In Scripture, “Son of God” means a righteous servant chosen by God, not a divine being. The Bible applies the title “Son of God” to many humans, prophets, and even the people of Israel, without implying divinity:

Jacob: “Out of Egypt I called my son.” – Hosea 11:1

Adam: “the son of God.” – Luke 3:38

David: “I will be his father, and he shall be my son.” – 2 Samuel 7:14

Israel: “Israel is my firstborn son.” – Exodus 4:22

The righteous in general: "Blessed are the peacemakers, for they shall be called sons of God." – Matthew 5:9

"I am the way, the truth, and the life. No one comes to the Father except through me."

(John 14:6)

Full context (John 14:1-7):

"Do not let your hearts be troubled. You believe in God; believe also in me. In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me, that you also may be where

I am. You know the way to the place where I am going."

Thomas said to him, "Lord, we don't know where you are going, so how can we know the way?"

Jesus answered, "I am the way, the truth, and the life. No one comes to the Father except through me. If you really knew me, you would know my Father as well. From now on, you do know him and have seen him."

:

There is no claim of divinity here. Every prophet sent to his people was the way and the means of guidance to God in his own time through God's teachings, but he was never the final goal. The ultimate goal is God Himself, and the way to Him is by following the messenger He sent in that era.

In the time of **Moses**, the way to God was through following Moses and his teachings.

In the time of **Jesus**, the way to God was through following Jesus and his teachings.

Today, until the Day of Judgment, the way to God is through following the final of the Prophets, **Muhammad**, and through adhering to the teachings of Islam.

And when he said, "He who has seen me has seen the Father," it does not mean that Jesus is God, but rather that he represents God and manifests His word and works, just as every prophet does.

"He who has seen me has seen the Father." (John 14:9)

This does not mean that Jesus is God, but that he represents God and manifests His word and works—just as every true prophet does.

Context of the verses (John 14:8–10):

Philip said to him, “Lord, show us the Father, and that will be enough for us.”

Jesus answered, “Have I been with you so long, and you still do not know me, Philip? He who has seen me has seen the Father. How can you say, ‘Show us the Father’? Do you not believe that I am in the Father, and the Father in me? The words that I speak to you I do not speak on my own authority; rather, it is the Father, living in me, who does the works.”

Here, Jesus clarifies that his words come from God (revelation), and that the miracles he performs are done by God’s power – not his own. The meaning is that Jesus embodies God’s will and demonstrates His works, not that Jesus himself *is* God. This is the same role every prophet fulfills: representing God’s message and carrying out His will on earth.

Even the doctrine of the Trinity states that the Father is not the Son, but that they are distinct “persons.” Therefore, the phrase cannot be taken literally as a claim of identity, because a literal interpretation would contradict both scripture and Trinitarian theology itself.

John 1:18: “No one has ever seen God.”

1 Timothy 6:16: “[God] dwells in unapproachable light, whom no one has seen or can see.”

Thus, when Jesus says, “He who has seen me has seen the Father,” it cannot mean a physical or literal vision of God – for that would directly contradict scripture. Rather, it must be understood as a statement that he fully represents God’s will and word. He reflects God’s authority and mission, but he is not ontologically identical with the Father.

“Before Abraham was, I am.” (John 8:58)

Some cite this statement as evidence of his divinity, but when considering the context and the Jewish theological concepts, it becomes clear that the meaning is closer to indicating divine foreknowledge and mission in God’s plan, not an intrinsic eternity or essential divinity.

The phrase “I am” does not mean that he is God Himself, but that his mission and existence as a prophet sent by God were foreordained in God’s eternal will – just as understood from prophetic texts that speak about the chosen prophet as the fulfillment of a prior promise.

Jesus said to the Jews, as recorded in John 8:56:
“Your father Abraham rejoiced that he would see my day; he saw it and was glad.”

Here, Jesus speaks of Abraham’s joy in God’s future promise of a coming prophet – a vision of the promise, not that Abraham literally saw Jesus as an eternal divine being.

More importantly, this style of expression was common in Hebrew literature to denote God’s eternal plan of choice and empowerment, not literal self-eternity. For example, Proverbs 8:22–23, spoken by Solomon, says:

“The Lord created me as the beginning of his way, before his works of old. From eternity I was appointed, from the beginning, before the earth existed.”

Yet no one claimed Solomon was eternal or divine; rather, this was taken as a poetic metaphor for wisdom, insight, or prophecy – not essential divinity.

Similarly, the Bible uses the same language about the prophet Jeremiah: “Before I formed you in the womb I knew you, and before you came forth out of the womb I consecrated you; I appointed you a prophet to the nations.” (Jeremiah 1:5)

These verses connect divine foreknowledge and consecration for mission with God’s eternal plan – without implying intrinsic divinity or self-eternity.

Therefore, Jesus’ statement “Before Abraham was, I am” must be understood in the same light: a reference to his being chosen in God’s eternal plan to fulfill a prior promise, not a declaration of being God incarnate or an eternal divine being. And if he truly intended to claim divinity, why did he never say it clearly? Why did he never once declare: “I am God,” or “Worship me”?

On the contrary, he said in John 17:3:
“You are the only true God, and Jesus Christ whom you have sent.”

**“I am the Alpha and the Omega, the beginning and the end...”
(Revelation 22:13)**

This verse is often quoted by churches, but it is not a direct statement from Christ during his life. Rather, it appears within a symbolic visionary

dream written by John the Apostle in the Book of Revelation, decades after Christ's ascension. This book belongs to the genre of apocalyptic literature, full of symbols and metaphors.

Jesus in heaven and not dead – churches use this as proof of divinity:

Churches claim that Jesus is the only one who remained alive in heaven, and that this proves his divinity. But the Bible itself mentions that other prophets were also taken up into heaven without dying, and no one claimed they were gods:

The Prophet Elijah

Clear text in 2 Kings 2:11:

"As they were walking along and talking together, suddenly a chariot of fire and horses of fire appeared and separated the two of them, and Elijah went up to heaven in a whirlwind."

The Prophet Enoch

Text in Genesis 5:24:

"Enoch walked with God; then he was no more, because God took him away."

Hebrews 11:5:

"By faith Enoch was taken from this life, so that he did not experience death: 'He could not be found, because God had taken him away.'"

Thus, ascension into heaven is not evidence of divinity, but rather an honor God grants His righteous servants. And it is not unique to Jesus – for the Bible states that Elijah and Enoch were also taken up, yet the Jews never worshiped them. If the mere fact of Christ being alive in heaven proves he is God, then Elijah and Enoch should also be considered gods.

The Birth of Christ Without a Father as "Proof of His Divinity":

Adam was created without a father or mother, and no one ever claimed he was God.

Eve was created without a father or mother, and no one ever claimed she was a goddess.

Isaac was born to a barren mother, and so was John the Baptist, and this was a miracle from God – yet no one ever said they were divine. A miraculous birth is not evidence of divinity, but rather a sign of God's creative power.

We also find in the Bible a Jewish priest named **Melchizedek**, described as having no father, no mother, no genealogy, no beginning of days, and no end of life. The text says:

Hebrews 7:3 – “Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God.”

If the church’s logic is that Christ is divine because he had no father, then Melchizedek would be even more deserving of worship and divinity than Jesus or Adam. That is – if one insists on worshiping humans instead of the Creator of humans.

Jesus Son of Mary Performed Miracles and Raised the Dead, Therefore He Is God?

Every prophet had great miracles: Moses parted the sea, Muhammad split the moon, and other prophets also gave life or raised the dead – not just Jesus.

Moses gave life to the staff by God’s command, as in Exodus 7:10–12: “So Moses and Aaron went in to Pharaoh, and they did so, just as the LORD commanded. And Aaron cast down his staff before Pharaoh and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers; so the magicians of Egypt, they also did in like manner with their enchantments. For every man threw down his rod, and they became serpents. But Aaron’s rod swallowed up their rods.”

Elijah (1 Kings 17:17–22) raised the widow’s son after he had died: “The LORD heard the voice of Elijah; and the soul of the child came back to him, and he revived.”

Elisha (2 Kings 4:32–35) raised the son of the Shunammite woman: “He stretched himself out on the child... and the flesh of the child became warm. He returned and walked back and forth in the house, and again went up and stretched himself out on him; then the child sneezed seven times, and the child opened his eyes.”

Also (2 Kings 13:21), a dead man came back to life after touching Elisha’s bones!

Thus, the miracle of raising the dead was not unique to Jesus son of Mary. And Jesus himself clarified on multiple occasions that it is **God who gives life to the dead, not him.**

Example: in the story of Lazarus, John 11:41–43:

“Then they took away the stone from the place where the dead man was

lying. And Jesus lifted up his eyes and said, 'Father, I thank You that You have heard me. And I know that You always hear me, but because of the people who are standing by I said this, that they may believe that You sent me.' Now when he had said these things, he cried with a loud voice, 'Lazarus, come forth!'"

And in John 5:30:

"I can of myself do nothing. As I hear, I judge; and my judgment is righteous, because I do not seek my own will but the will of the Father who sent me."

The Divinity of Christ and the Doctrine of the Trinity in the Qur'an

The mission of Jesus, son of Mary, to his people (the Children of Israel):

"And when Jesus brought clear proofs, he said, "I have come to you with wisdom and to make clear to you some of that over which you differ, so fear Allah and obey me. Indeed, Allah is my Lord and your Lord, so worship Him. This is a straight path. But the denominations from among them differed [and separated], so woe to those who have wronged from the punishment of a painful Day." (surah zukhruf43:63-65)

The divinity of Jesus, son of Mary:

"They have certainly disbelieved who say that Allah is Christ, the son of Mary. Say, "Then who could prevent Allah at all if He had intended to destroy Christ, the son of Mary, or his mother or everyone on the earth?" And to Allah belongs the dominion of the heavens and the earth and whatever is between them. He creates what He wills, and Allah is over all things competent." (surah Al-Maidah Verse 17)

A dialogue between God and Jesus on the Day of Judgment:

"And [beware the Day] when Allah will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah?'" He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen. I said not to them except what You commanded me - to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness. If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise." (surah Maidah VERSES 116-118)

These verses confirm that Jesus never claimed divinity. Rather, he commanded people to worship Allah alone. And indeed, in the Gospels themselves, there is no explicit statement where Jesus claims to be God or commands people to worship him. On the contrary, he warns against associating partners with God.

In the Gospel of Matthew:

"Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' Then I will declare to them plainly, 'I never knew you. Depart from me, you evildoers!'"

(Matthew 7:22-23)

(And in surah Nisa 172-173):

"Never would the Messiah disdain to be a servant of Allah, nor would the angels near [to Him]. And whoever disdains His worship and is arrogant - He will gather them to Himself all together. And as for those who believed and did righteous deeds, He will give them in full their rewards and grant them extra from His bounty. But as for those who disdained and were arrogant, He will punish them with a painful punishment, and they will not find for themselves besides Allah any protector or helper."

The claim that Jesus is the son of God:

And they say, "The Most Merciful has taken [for Himself] a son." You have done an atrocious thing. The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation. That they attribute to the Most Merciful a son. And it is not appropriate for the Most Merciful that He should take a son. There is no one in the heavens and earth but that he comes to the Most Merciful as a servant. He has enumerated them and counted them a [full] counting. And all of them are coming to Him on the Day of Resurrection alone. **(surah Maryam verses 88-95)**

"That is Jesus, the son of Mary - the word of truth about which they are in dispute. It is not [befitting] for Allah to take a son; exalted is He! When He decrees an affair, He only says to it, "Be," and it is. [Jesus said], "And indeed, Allah is my Lord and your Lord, so worship Him. That is a straight path."

(surah Maryam verses 34-36)

" Indeed, the example of Jesus to Allah is like that of Adam. He created Him from dust; then He said to him, "Be," and he was. The truth is from your Lord, so do not be among the doubters. Then whoever argues with you about it after [this] knowledge has come to you - say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then

supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us]." Indeed, this is the true narration. And there is no deity except Allah. And indeed, Allah is the Exalted in Might, the Wise. But if they turn away, then indeed - Allah is Knowing of the corrupters. Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]."

(surah Al Imran 59-64)

The Doctrine of the Trinity in Islam

"They have certainly disbelieved who say, 'Allah is the third of three.' And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict those who disbelieve among them a painful punishment."

(Surah, Al-Maidah 5:73)

"O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was only a messenger of Allah and His word which He conveyed to Mary, and a spirit from Him. So believe in Allah and His messengers. And do not say, 'Three'; desist—it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs."

(Surah, An-Nisa 4:171)

"He has ordained for you of religion what He enjoined upon Noah, and that which We have revealed to you, and what We enjoined upon Abraham, Moses, and Jesus: that you establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you call them. Allah chooses for Himself whom He wills and guides to Himself whoever turns back [to Him]. And they did not become divided until after knowledge had come to them—out of jealous animosity between themselves. And if not for a word that preceded from your Lord for a specified term, it would have been judged between them. And indeed, those who were granted the Scripture after them are, concerning it, in disquieting doubt."

(Surah, Ash-Shura 42:13-14)

The divisions of sects and groups: as we have seen in previous chapters, the followers of Jesus split into various factions and sects, such as the Nazarenes, the Ebionites, the Arians, and the Pauline current (established by Paul, which spread across the Roman Empire and whose teachings were later formalized in the councils).

Chapter: Is the Bible the Word of God?

Alteration – whether through editing, omission, or addition – and the lack of textual stability are not merely external accusations; they are realities acknowledged explicitly and implicitly within the Bible itself. The text itself testifies that writers altered, added, and changed the words with their own hands. This is witnessed in several passages, including:

- Jeremiah 23:36 – “But the burden of the LORD you shall mention no more. For every man’s word will be his own burden, for you have perverted the words of the living God, the LORD of hosts, our God.”
- Psalm 56:5 – “All day they twist my words; all their thoughts are against me for evil.”
- Jeremiah 8:8 – “How can you say, ‘We are wise, and the law of the LORD is with us’? But behold, the false pen of the scribes has made it into a lie.”

The Old Testament (Torah):

The Torah did not reach its final official form, as preserved in the Masoretic Text, until about 2,500 years after the death of Moses. While historians estimate Moses’ death around 1400 BCE, the oldest complete manuscript of the Hebrew Torah is the Leningrad Codex, written in 1008 CE. This codex was later adopted by the rabbis as the authoritative text and is still used today as the basis for modern academic editions, such as:

- Biblia Hebraica Stuttgartensia (BHS)
- Biblia Hebraica Quinta (BHQ)

Earlier attempts to standardize the text include the Council of Jamnia (Yavneh) at the end of the first century CE, but the Masoretic text did not fully stabilize until centuries later. It went through a long process of writing, editing, and revision across generations.

Jewish rabbis claim that Moses himself wrote the Torah. Yet in Deuteronomy 34:5–10, the text clearly proves otherwise. These verses describe Moses’ death, his burial in an unknown location, and the transfer of leadership to Joshua son of Nun. They also highlight Moses’ unique status as a prophet who knew the LORD “face to face,” affirming that no prophet like him had arisen in Israel since.

This demonstrates that Moses could not have been the author of these passages, revealing the human editorial hand behind the Torah's final form.

The Most Prominent Manuscripts of the Old Testament (Torah):

Dead Sea Scrolls:

They are a collection of ancient Hebrew manuscripts discovered between 1947 and 1956 in the Qumran caves near the Dead Sea, dating from the period between the 3rd century BCE and the 1st century CE, and are considered the oldest manuscripts. But the manuscripts were completely rejected by Jewish rabbis and were not adopted as an official religious text because of fundamental differences between them and the currently approved Masoretic text of the Torah.

Aleppo Codex:

The Aleppo Codex was written in 920 AD and is an incomplete version of the Old Testament, and in addition, large parts of it were destroyed and lost in 1947, from Genesis to part of Deuteronomy.

Leningrad Codex:

It is the oldest complete known copy of the full Masoretic text of the Tanakh (Old Testament), written in 1008 AD, and since 1937 it has become the basic text on which modern academic editions of the Old Testament are built, such as Biblia Hebraica Stuttgartensia (BHS) and Biblia Hebraica Quinta (BHQ).

Opinions of the Most Prominent Scholars and Researchers on the Old Testament (Torah):

Baruch A. Levine – Professor of Biblical Studies at New York University:

He believes that some books of the Torah, especially Leviticus and Numbers, were written during the Babylonian exile to reinforce the authority of the priests, and he points out that the rituals and laws were “woven later and projected back onto the time of Moses” in order to gain legitimacy.

John Van Seters – One of the leading scholars of textual and historical criticism of the Bible:

He believes that the Torah is a literary work produced by a late Jewish historian who compiled myths, oral stories, and scattered priestly texts.

Richard Elliott Friedman – Jewish scholar of the Bible:

In his book “Who Wrote the Bible” he says that Moses did not write the Five Books of Moses. These books are a composite work of multiple authors written over several centuries.

Israel Finkelstein – Jewish archaeologist:

He demonstrates that many events in the Torah did not happen historically but were written later for religious and political purposes.

Julian Morgen – Jewish scholar in textual criticism:

He confirms that the ancient Jewish texts contain deliberate changes, and that the books were edited throughout the ages for theological and political reasons.

James Kugel – Orthodox Jewish scholar, at Harvard University and professor in the Department of the Bible at Bar-Ilan University in Israel:

Despite his religious faith, he admits that the Torah was written by humans, and he says:

The belief that the Torah literally descended from heaven cannot be defended scientifically, and the idea that God dictated the Bible to Moses is not something that contemporary Bible scholars can accept as fact.

The New Testament (the Gospel):

There are no original manuscripts of the Gospels. What is known today as the “New Testament” or “the Gospel” is nothing but an accumulation of texts copied over centuries and does not represent the original text spoken by Christ Jesus, son of Mary. Rather, it is a book written in Greek, a language foreign to the tongue of Christ, four hundred years after his ascension, by the pens of unknown authors, none of whom history proves to have been eyewitnesses of the life of Jesus or among his close companions.

Christ used to speak Aramaic, a Semitic language close to Hebrew and Arabic, while the Gospels were written in Greek, the language of philosophy and pagan myths, not the language of divine revelation.

The authors of the four Gospels attributed to Matthew, Mark, Luke, and John are not named within the earliest original texts themselves. These names were added later in an attempt to bestow apostolic authority and legitimacy on the texts. Their authors are obscure figures about whom we have no confirmed information: we do not know their full real names, nothing certain about their lives, no documented identity, no biography, no contemporary witness to prove their existence.

We do not know if this “Matthew” ever saw Christ at all, who his father was, from what cultural or social background he came, when or where he was born, where he lived, when he died, where he was buried, or who witnessed him. The same applies to Mark, Luke, and John. We have no reliable historical evidence to identify them as real persons. The texts attributed to these borrowed names do not come from identified eyewitnesses. The concealment of the authors’ identities at the formative moment of Christian doctrine is a structural flaw that undermines these texts’ scientific and historical credibility.

What raises even deeper suspicion is this striking narrative inconsistency. The Gospels are attributed to supposed eyewitnesses, yet the text speaks about them in the third person. For example, in Matthew 9:9, Matthew is supposed to be the writer, but he describes himself as if he were someone else:

“And as Jesus passed forth from there, he saw a man named Matthew sitting at the tax collector’s booth; and he said to him, Follow me. And he arose and followed him.”

If Matthew were the writer, it would have been logical to say:

“And Jesus saw me sitting at the tax collector’s booth, and he said to me,
Follow me. And I arose and followed him.”

And a number of prominent scholars of New Testament studies and researchers in biblical criticism have confirmed that the Gospels were not written by eyewitnesses, but appeared long after the ascension of Christ and were later attributed to unknown authors. There is also no continuous chain of transmission or precise historical documentation proving that what was attributed to Christ is indeed his words. Below are the main conclusions of their scientific and research studies:

Bart D. Ehrman, Professor of Religious Studies at the University of North Carolina:

“The Gospels were not written directly after the life of Jesus, but decades later. The evangelists themselves were not eyewitnesses but relied on orally transmitted traditions, which exposed them to alteration and change.”

Raymond E. Brown, one of the most prominent Catholic biblical scholars:

“There is no conclusive evidence that any of the writers of the four Gospels were direct disciples of Jesus. Even the Gospel of John was written at the end of the first century.”

J. K. Elliott, Professor of New Testament Studies:

“Unlike Islam with its traditions of continuous chains of transmission (isnad), early Christianity did not take care to preserve the sayings of Christ with connected chains, making their attribution to him unreliable.”

John Dominic Crossan, scholar and founder of the Jesus Seminar:

“Matthew, Mark, Luke, and John did not write the Gospels that bear their names. These names were attached to the Gospels later to give them authority.”

Bruce Metzger, one of the most prominent scholars of New Testament manuscripts:

“Alterations and corruptions have occurred in the Gospels throughout the ages, and the scribes were unable to preserve an accurate text, especially in the first three centuries.”

Gregory J. Riley, Professor of New Testament Studies:

“There is not a single Gospel we have today that can be confidently attributed to its alleged author. These texts were not written by the names they are attributed to.”

Manuscripts of the New Testament:

Papyrus P52:

A small fragment copied on papyrus the size of a palm... yet it was given the title “the oldest Gospel”! The Papyrus P52, also known as the John Rylands Papyrus, is one of the fragments that received great media attention in Western Christian circles. It is said to be “the oldest manuscript of the Gospel,” dated to around 125 AD, meaning it was written a century after the ascension of Jesus. Its actual size is smaller than a credit card and it contains no mention of central events in Christian doctrine. It is not the original text.

Papyri P46, P66, and P75:

Papyri copied in the 2nd and 3rd centuries AD, containing small portions of Paul’s letters or the Gospels. However, they are incomplete, deteriorated, and do not contain any complete or continuous text of a New Testament book.

They were not used as authoritative church texts, but are only used by scholars in academic textual criticism.

Codex Vaticanus:

Written in Greek between 325–350 AD, it reflects the stage when Christian theology began to take shape under the influence of church councils, such as the Council of Nicaea in 325 AD which imposed the doctrine of Christ’s divinity. The Codex Vaticanus does not contain a title at the beginning of each Gospel stating “According to Matthew” or “According to Mark”; these titles were later added in printed editions. The Codex Vaticanus is considered one of the most important manuscripts, but it is incomplete. It does not contain the ending of the Gospel of Mark (which includes the resurrection of Jesus!). It also lacks the final parts of the Epistle to the Hebrews, the entire Book of Revelation, the three Pastoral Epistles (1 Timothy, 2 Timothy, and Titus), and the Epistle to Philemon.

Codex Sinaiticus:

The oldest nearly complete manuscript of the New Testament, written in the 4th century AD (around 360 AD), nearly four centuries after the ascension of Christ, in Greek. It was discovered at St. Catherine's Monastery in Sinai between 1844–1859 by the German scholar Constantin Tischendorf. It is considered one of the oldest and most important manuscripts and is used as a reference in modern critical editions of the text. It clearly indicates the existence of fundamental differences between early texts.

Contradictions in the Bible

The Bible (Old and New Testament) has undergone major alterations and distortions throughout history by human hands, and these changes have led to numerous contradictions and errors that become clear when the texts are examined. In this chapter, we will not present all of these contradictions, as that would actually require many volumes, but we will highlight some notable examples that illustrate this phenomenon and invite reflection on the nature and accuracy of the texts.

How did Judas die: did he hang himself or fall and burst open?

Matthew 27:5: "So Judas threw the silver into the temple and left. Then he went away and hanged himself."

Acts 1:18: "With the payment he received for his wickedness, Judas bought a field; there he fell headlong, his body burst open and all his intestines spilled out."

Two creation stories – which one is correct, which one is truly revelation from God?

Genesis 1:1 – 2:3: Order: creation in six days, plants before man, and man and woman created together.

Genesis 2:4–25: Man (Adam) created first, then plants and animals, and finally Eve from Adam's rib.

Is God able?

Matthew 19:26: "Jesus looked at them and said, 'With man this is impossible, but with God all things are possible.'"

Judges 1:19: "The Lord was with the men of Judah. They took possession of the hill country, but they were unable to drive the people from the plains, because they had chariots fitted with iron."

Did God create man before the animals or after them?

Genesis 1:24–27: God creates the animals first, then man.

Genesis 2:18–19: God creates man first, then creates the animals to help him.

Does God test people or not?

James 1:13: "When tempted, no one should say, 'God is tempting me.' For God cannot be tempted by evil, nor does he tempt anyone."

Genesis 22:1: "Some time later God tested Abraham."

Can God be seen or not?

Exodus 33:20: "But," he said, "you cannot see my face, for no one may see me and live."

Genesis 32:30: "So Jacob called the place Peniel, saying, 'It is because I saw God face to face, and yet my life was spared.'"

Exodus 24:9–11: "Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel went up and saw the God of Israel."

Did Moses write the Torah or not?

Exodus 24:4: "Moses then wrote down everything the Lord had said."

Deuteronomy 34:5–10: Moses died and did not write the whole Torah.

Who was the father of the god Jesus?

Matthew 1:16: "And Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ."

Luke 3:23: "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, the son of Heli."

Who visited the child god Jesus at his birth?

Matthew 2:1-12: "Wise men from the east came... and presented to him gifts of gold, frankincense, and myrrh."

Luke 2:8-20: "And there were in the same country shepherds... And they came with haste and found Mary and Joseph, and the baby..."

Each account presents different visitors not mentioned by the other.

Does the earth remain forever?

Ecclesiastes 1:4: "One generation passes away, and another generation comes, but the earth abides forever."

Psalms 104:5: "Who laid the foundations of the earth, that it should not be removed forever and ever."

2 Peter 3:10-13: "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also shall be burned up..."

Revelation 21:1: "And I saw a new heaven and a new earth, for the first heaven and the first earth had passed away..."

Some texts affirm the permanence of the earth, others affirm its destruction!

How many animals did God command Noah to take into the ark?

Genesis 6:19-20: "And of every living thing of all flesh, two of every sort shall you bring into the ark, to keep them alive with you; they shall be male and female. Of birds after their kind, of animals after their kind, of every creeping thing of the earth after its kind..."

Genesis 7:2-3: "Of every clean animal you shall take with you seven pairs, the male and his mate, and of animals that are not clean two, the male and his

mate. Also of the birds of the air seven pairs, the male and the female, to keep offspring alive on the face of all the earth.”

How old was Ahaziah when he began to reign – 22 or 42?

2 Kings 8:26

“Ahaziah was twenty-two years old when he became king, and he reigned one year in Jerusalem...”

2 Chronicles 22:2

“Ahaziah was forty-two years old when he became king, and he reigned one year in Jerusalem...”

How old was Jehoiachin when he began to reign – 8 or 18?

2 Kings 24:8

“Jehoiachin was eighteen years old when he became king, and he reigned three months in Jerusalem...”

2 Chronicles 36:9

“Jehoiachin was eight years old when he became king, and he reigned three months and ten days in Jerusalem...”

How many did David kill?

2 Samuel 10:18

“And David slew of the Syrians seven hundred chariots and forty thousand horsemen...”

1 Chronicles 19:18

“And David slew of the Syrians seven thousand charioteers and forty thousand footmen...”

How many fell by the plague?

2 Samuel 24:13

“So the Lord sent a pestilence upon Israel, and there fell seventy thousand men from Dan to Beersheba.”

1 Chronicles 21:14

“So the Lord sent a plague upon Israel, and seventy thousand men of Israel fell.”

How many stalls for Solomon’s horses?

1 Kings 4:26

“And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.”

2 Chronicles 9:25

“And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen.”

How many men of war in Israel?

2 Samuel 24:9

“And the number of fighting men in Israel was eight hundred thousand, and the men of Judah five hundred thousand.”

1 Chronicles 21:5

“And the number of fighting men in Israel was one million and one hundred thousand, and in Judah four hundred and seventy thousand.”

How many of Jacob’s family went down into Egypt?

Genesis 46:27

“All the souls of the house of Jacob who went to Egypt were seventy.”

Acts 7:14

“Then Joseph sent and called his father Jacob and all his kindred, seventy-five souls.”

Wonders and Legends: Astonishing Stories in the Bible

The Walking Dead (Zombies)

In the Book of Ezekiel (chapter 37) appears what is called the vision of the bones of the dead that came to life, where the bones of the dead suddenly rise and turn into a living army walking naked in the city in front of Ezekiel. The story stops at this point: we do not know where they went, nor what they did after returning to life. Such a monumental historical event, yet we find no historical witness or documentation of it outside the biblical text.

Also: Matthew 27:52: "And the graves were opened, and many bodies of the saints who had fallen asleep were raised, and coming out of the graves after his resurrection, they went into the holy city and appeared to many."

The same thing, the scene here is repeated, and each time the dead rise from their graves and walk naked, and we do not know where they went, or what they did afterward. We do not know what benefit comes from such stories and their narration. "And no one mentioned this mighty event in any historical document outside the Bible." Why did no historian write about this astonishing event that was supposed to shock the whole world?

In the Book of Genesis (32:22–32), a very strange story:

Jacob enters into a physical wrestling match with God himself throughout the night, and God could not prevail against Jacob. In the end, He had to touch the socket of his hip to dislocate it. Genesis 32:25: "When he saw that he could not prevail against him, he touched the socket of Jacob's hip; and the socket of Jacob's hip was out of joint as he wrestled with him." That is, "God," when He could not overcome Jacob in wrestling, struck him on the joint of his thigh (the hip) until the joint was dislocated, and Jacob became lame.

For this reason, the Book of Genesis (32:32) mentions that the children of Israel afterward would not eat the "sinew of the thigh" (the tendon in the hip), as a memorial tradition of this incident!

Even stranger: as dawn approached, God begged Jacob to let Him go before His matter was exposed! A scene very similar to the story of "Cinderella," who flees at midnight so that her secret is not revealed. Then God blesses Jacob after this wrestling and grants him the name "Israel."

How can it be conceivable to depict God in the form of a wrestler who is defeated by a human, and who fears being seen by people at daybreak? And is this an image befitting Almighty God?

Angels Marrying Humans and Giving Birth (Genesis 6:1-4)

“The sons of God” married the daughters of humans, and from them were born “giants”!

Text of the verses: “When men began to multiply on the earth and daughters were born to them, the sons of God saw that the daughters of men were beautiful, and they took wives for themselves whomever they chose... There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown.”

According to the interpretation of the early Church Fathers, the giants were born from the relationship between angels and women. And because they were neither angels nor humans, but of an intermediate nature, neither the inner world (paradise) nor the outer world (the earthly world) accepted them. Because “the angels, the sons of God, corrupted lineages with women in intercourse, giving birth to children called demons.”

God Commands a Prophet to Marry a Prostitute

Hosea 1:2

“Go, take to yourself a wife of harlotry and children of harlotry.”

God Commands His Prophet to Eat human Shit : in the Book of Ezekiel 4:12-15

“You shall eat it as barley cakes; and bake it using fuel of human shit in their sight. And the LORD said, ‘So shall the children of Israel eat their defiled bread among the nations where I will drive them.’ So I said, ‘Ah, Lord GOD! Indeed I have never defiled myself from my youth till now; I have never eaten what died of itself or was torn by beasts, nor has abominable flesh ever come into my mouth.’ Then He said to me, ‘See, I am giving you cow dung instead of human shit, and you shall prepare your bread over it.’”

In the Book of Judges 15:4-5 Samson ties 300 foxes and sends them to burn the fields of the Philistines

“So Samson went and caught three hundred foxes; and he took torches, turned the foxes tail to tail, and put a torch between each pair of tails. When he had set the torches on fire, he let the foxes go into the standing grain of the Philistines, and burned up both the shocks and the standing grain, as well as the vineyards and olive groves.”

2 Kings 2:23-24 killing 42 child

“And he went up from there to Bethel; and as he was going up the road, some young boys came out of the city and mocked him, saying to him: Go up, you baldhead! Go up, you baldhead! So he turned around and looked at them, and cursed them in the name of the LORD. And two female bears came out of the woods and mauled forty-two of the boys.” Without mercy: 42 children killed because of verbal mockery!

2 Kings 6:28-29 moms eating Babys

“And the king said to her, What is troubling you? And she answered, This woman said to me, Give your son, that we may eat him today, and we will eat my son tomorrow. So we boiled my son, and ate him.”

1 Samuel 28:7-15 witch brings up dead prophet spirit

Saul goes to a witch “at Endor,” and she brings up the spirit of the prophet Samuel from the grave, and he speaks with him! Communication with spirits through sorcery contradicts the Torah’s own commands, yet it happens here with divine approval according to the text!

Isaiah 7:20 God a barber

God is depicted as a barber using a razor to shave the head, the beard, and even the hair of the body.

“In that day the Lord will shave with a razor hired from beyond the River — with the king of Assyria — the head and the hair of the legs, and it will also remove the beard.”

Ezekiel 14:9 God deceive

Attributed to God Almighty is deception and lying: “And if the prophet is deceived when he has spoken a thing, I the LORD have deceived that prophet.”

1 Samuel 15:11 God regret

“I regret that I have made Saul king, for he has turned back from following Me, and has not performed My commandments.” God is depicted as changing His mood quickly because of poor decisions.

2 Samuel 22:9–11 description of God Almighty:

“Smoke went up from His nostrils, and devouring fire from His mouth; coals were kindled by it. He bowed the heavens also, and came down with darkness under His feet. He rode upon a cherub, and flew; and He was seen upon the wings of the wind.”

God breathing out smoke and fire from His mouth and nose!

This image resembles a dragon or mythological beasts. And He rides on a cherub and flies in the sky! The cherubim in the Bible are winged angels often depicted as female figures, and here God is portrayed as riding a flying creature, reminiscent of pagan myths where gods ride mythical beasts — a deity with hot breath, smoke, and sparks?

**“Exalted is your Lord, the Lord of might, above what they describe. And peace be upon the messengers. And praise be to Allah, Lord of the worlds.”
(Surah As-Saffat 180–182)**

Pornographic Stories in the Bible:

The Irish playwright George Bernard Shaw said his famous statement about the Bible: "The Bible is the most dangerous book on the face of the earth. Keep it locked up and away from children."

There is no doubt that those who wrote and composed the Bible (the Torah and the Gospel) had perverse sexual tendencies and inclinations, which were clearly reflected in what they wrote. Their texts became filled with obscene sexual scenes, strange and excessive in depicting incest and moral corruption.

The matter did not stop there, but they even violated the dignity of the prophets themselves, attributing to them immoral acts and shocking accusations unworthy of the rank of prophecy.

Here we will suffice with pointing out without quoting directly, due to the obscenity of the narration and its offense to modesty. Among these stories:

The Book of Genesis 20:12 attributes the act of incest to the father of prophets, Abraham, as Abraham says about Sarah: "And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife." Meaning that he married his half-sister!

The irony is that the Law later clearly says: "The nakedness of your sister, the daughter of your father or the daughter of your mother, whether born at home or born outside, you shall not uncover her nakedness." (Leviticus 18:9).

So how can Abraham be presented as the "father of faith" and a role model for prophets, from whose lineage God chooses His prophets, while his very marital relationship is considered, according to the Law of the Torah, an abomination and incest?

Lot and his two daughters (Genesis 19): where Lot commits incest with his two daughters every night and God does not object to that nor admonish him.

Even more astonishing: in the New Testament, we find praise for the offspring of Lot, meaning that the book itself commends the fruit of a relationship classified as incest.

The story of Judah and his daughter-in-law Tamar (Genesis 38):

Judah slept with his daughter-in-law Tamar after she disguised herself as a prostitute, and from this forbidden relationship Perez was born. And the Bible links the lineage of Perez directly to David, and then to Jesus according to the Gospels, meaning that the genealogy of David and Christ passes through an incident clearly classified as “incest” according to Jewish law (Leviticus 20:12). And we do not know how the “savior” in Christian doctrine can come from a lineage founded on a forbidden relationship that God Himself described as abomination.

Amnon and Tamar (2 Samuel 13): where the brother Amnon had sex with his sister Tamar:

Amnon, the son of David, lusted after his half-sister Tamar (the daughter of David from another wife). He tricked her with the support of his friend (Jonadab) as he pretended to be ill and asked Tamar to come and prepare food for him with her own hands. When she came in to him, he seized her by force and said: “Come lie with me, my sister,” and he lay with her.

In Genesis (chapter 9:20–27): the text describes disgraceful behaviors of the prophet Noah after the survival from the flood, that the prophet Noah, after God granted him victory and he came down from the ark, made wine and drank until he became drunk that night and became naked in front of his sons and his sons saw his nakedness.

David and Bathsheba (2 Samuel 11):

The text attributes to the prophet David the violation of moral values and the use of authority to achieve his desires, where the prophet David committed adultery with Bathsheba the wife of one of his soldiers and subjects, then arranged the killing of her husband to hide his betrayal. And from this relationship an illegitimate child was born.

And the Bible says: “All Scripture is inspired by God, and is useful for teaching and for reproof and for correction and for training in righteousness.” (2 Timothy 3:16) ... And we ask here: under which category do these stories

fall? Can parents teach these stories to their children with all their narrative details for the purpose of teaching? And what teaching exactly?

The word of God is distinguished by absolute purity, and the loftiness of style, and the elevation of purpose, and the mentioned texts are classified among sexual and moral events that are shocking, that strike the basic human morals and the sound human nature, and they raise the question about the degree of deliberate corruption and the sick human authorship and attributing the speech to Almighty God.

Omission, Addition, and Manipulation of Texts and Alteration

The sacred texts of the New Testament have undergone multiple changes over the centuries, including additions, omissions, and alterations, for various doctrinal and narrative reasons. These alterations are deliberate insertions to support certain beliefs such as the doctrine of the Trinity, the resurrection of Christ, the idea of forgiveness, or to strengthen the authority of prophetic texts.

Through the study of the oldest manuscripts such as the Sinaiticus, the Vaticanus, and the early papyri, it becomes clear that many of the verses that were cited in Christian doctrines are absent in the original texts. This opens the door to questioning the accuracy of the texts and the degree to which they have been preserved from corruption – a fundamental question when studying religious texts compared to the historical and technical reality of manuscript copying.

We will review some of the additions and omissions in the Bible to shed light on examples of this phenomenon, which still exist:

Matthew 6:13 – Addition in the Lord's Prayer

Traditional text:

“And do not lead us into temptation, but deliver us from the evil one.”

In some later manuscripts, the following phrase was added:

“For yours is the kingdom and the power and the glory forever. Amen.”

This phrase is not present in the oldest manuscripts such as the Sinaiticus and the Vaticanus. It was added later to enhance the ending of the prayer because the prayer seemed incomplete. The current form of the prayer focuses on the stomach – “Give us this day our daily bread” – along with basic daily needs – “deliver us from the evil one.” The original text lacked a direct spiritual connection with the Creator, and when this was felt, additions began. However, modern versions such as the NIV and ESV removed it after it had been added.

Matthew 17:21 – Fasting as a condition for casting out demons

Text:

“But this kind does not go out except by prayer and fasting.”

It was not present in the earliest manuscripts, later added to establish a certain policy for casting out demons.

Matthew 18:11 – Salvation

Text:

“For the Son of Man has come to save that which was lost.”

Not present in the ancient manuscripts, later added to affirm the doctrine of salvation, and then removed again from some versions.

Matthew 27:35 – Fulfilled prophecy

Text:

“That it might be fulfilled which was spoken by the prophet ...”

Not found in the earliest manuscripts, added to support the idea that Christ fulfilled Old Testament prophecies.

Mark 7:16 – He who has ears to hear, let him hear

Not found in the Sinaitic and Vatican manuscripts, later added in some Latin versions.

Mark 9:44 and 9:46 – The fire that shall not be quenched

Text:

“Where their worm does not die, and the fire is not quenched.”

Later added to reinforce the idea of eternal torment, not present in the earliest manuscripts.

Mark 16:9–20 – The ending of the Gospel of Mark

The earliest manuscripts, such as the Sinaitic and Vatican codices, end at 16:8.

The later added passage included appearances of Christ after the resurrection to support the resurrection narrative, but it has no existence in the earliest manuscripts.

- The ending at 16:8 says briefly: the women run to tell the disciples of Christ’s resurrection, and they flee in fear, with no personal appearance of Christ after the resurrection. The original text did not mention Christ appearing to his disciples or to anyone else after the resurrection.

The added passage of Mark 16:9–20 contains:

1. Christ’s appearance to Mary Magdalene.
2. Christ’s appearance to two of his disciples.
3. His instructions to them to go into all the world and preach.

This addition was made to support the Christian doctrine of the resurrection and Christ’s appearances after his death.

Luke 9:55–56 – Not to destroy lives

Text:

“The Son of Man did not come to destroy men’s lives but to save them.”

Not found in the Sinaitic and Vatican manuscripts, later added to reinforce the image of Christ as a symbol of salvation from original sin.

Luke 17:36 – Abduction

Text:

“Two men will be in the field; one will be taken and the other left.”

“Two will be in one bed; one will be taken and the other left.” (Luke 17:34).

Not included in the manuscripts, later added to support the idea of abduction. Abduction is a concept that appeared in some modern Christian movements, especially American Protestantism, that at the end of times, the righteous believers will suddenly be taken from the earth to heaven, while the unbelievers remain.

Luke 22:43–44 – Christ’s sweat like blood

Text:

“And His sweat became like great drops of blood falling down to the ground.”

Later added in an attempt to reinforce the crucifixion myth for original sin and that Christ knew of his crucifixion plan. Not present in the Sinaitic and Vatican manuscripts.

Luke 23:34 – Father, forgive them

Text:

“Father, forgive them, for they do not know what they do.”

Later added for dramatic effect and to reinforce the crucifixion story. Not present in the Sinaitic and Vatican manuscripts.

John 5:4 – The angel descending into the pool

Text:

“For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had.”

Added in the 4th or 5th century to strengthen the miraculous element. Not present in the Sinaitic and Vatican manuscripts.

John 6:47 – Addition of the word “in Me”

Text:

“He who believes in Me has everlasting life.”

Added to support the doctrine that faith in Christ alone is necessary for salvation, not found in the ancient manuscripts.

John 7:53 – 8:11 – The story of the adulterous woman whom Christ refused to stone

It was not present in the Sinaiticus and Vaticanus manuscripts. Added in the 4th or 5th century, later presented as a value of forgiveness and mercy. It is a fabricated story about Christ.

1 John 5:7-8 – Attempt to add support for the doctrine of the Trinity

Traditional text:

“For there are three that bear record in heaven: the Father, the Word, and the Holy Spirit; and these three are one.”

It was not present in the earliest manuscripts, added in the 4th century to support the doctrine of the Trinity, and later removed in modern versions.

Acts 8:37 – Condition of baptism

Text:

“Then Philip said, ‘If you believe with all your heart, you may.’ And he answered, ‘I believe that Jesus Christ is the Son of God.’”

This was added later, not present in the earliest manuscripts, and removed in modern translations such as NIV and RSV.

Acts 9:5-6 – Dialogue of Christ with Paul

Text:

“And he said, ‘Lord, what do you want me to do?’”

This was added later to reinforce the idea of Paul’s resistance before his conversion to Christianity. It is not present in the early manuscripts.

Acts 15:34 – The stay of Silas

Text:

“But it seemed good to Silas to remain there.”

It was not present in the earliest manuscripts, added later to explain why Silas stayed with Paul.

Acts 24:7 – Lysias came with great force

Text:

“But the commander Lysias came with great force and took him out of our hands.”

This was added later, not present in the earliest manuscripts.

Romans 16:24 – The grace of our Lord Jesus Christ be with you

Text:

“The grace of our Lord Jesus Christ be with you all. Amen.”

It was not present in the earliest manuscripts, added later to strengthen Christian theology, and removed in modern versions.

1 Timothy 3:16 – Changing “who” to “God”

Original text:

“Who was manifested in the flesh”

In some later manuscripts it was altered to:

“God was manifested in the flesh”

This addition was meant to support the doctrine of the Incarnation, i.e., God appearing in the flesh. It was not in the original text and has been corrected in modern translations.

How can this text be considered divine revelation while it has undergone deliberate additions and omissions over the centuries? These facts clearly reveal the influence of church authority in shaping Christian doctrines. Verses were inserted to serve specific beliefs such as the Trinity, the resurrection of Christ, and atonement. The irony is that even the ancient manuscripts themselves are not originals, but copies of conflicting copies. And yet, distortion, modification, manipulation, and additions have persisted — showing that the church became obsessively and pathologically fixated on tampering with the texts.

The sacred commandments of violence, rape, and genocide in the Bible

We do not find in the history of religions and their sacred texts what we find in the Bible of texts that incite genocide, violence, barbaric terrorism, and systematic rape, all of which are presented as sacred and lawful by God. The massacres and horrific wars that the human conscience condemns were caused by those texts and their teachings, which were legislated and practiced to justify genocide, organized land theft, colonization, and slavery.

These terrorist texts served as a religious reference to justify the greatest crimes against humanity that spanned centuries and continue to this day because of them. The West practiced, for centuries, a kind of religious superiority mixed with military power and cultural domination, believing it had the right to subjugate the world “in the name of the Lord” and “in the name of Christ.”

Genocide by divine command — Deuteronomy 20:16–17:

“As for the towns of those peoples that the LORD your God is giving you for an inheritance, you shall not leave alive anything that breathes, but you shall devote them to complete destruction: the Hittites, the Amorites, the

Canaanites, the Perizzites, the Hivites, and the Jebusites, as the LORD your God has commanded.”

“When you draw near to a city to fight against it, offer it terms of peace. And if it responds with peace and opens to you, then all the people who are found in it shall be subject to forced labor and shall serve you. But if it does not make peace with you and makes war against you, then you shall besiege it; and when the LORD your God gives it into your hand, you shall put all its males to the sword, but the women and the children and the livestock and everything else in the city, all its spoil, you shall take as plunder for yourselves.” (Deuteronomy 20:10-14)

Joshua 6:21:

“And they devoted all in the city to destruction, both men and women, young and old, oxen, sheep, and donkeys, with the edge of the sword.”

In the Gospel of Matthew 10:34 Jesus says:

“Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword.”

Numbers 31:17-18:

“Now therefore, kill every male among the little ones, and kill every woman who has known man by lying with him. But save for yourselves every girl who has not known man by lying with him.”

Exodus 34:13-14:

“You shall tear down their altars and dash in pieces their pillars and burn their Asherim with fire. You shall worship no other god, for the LORD, whose name is Jealous, is a jealous God.”

Ezekiel 9:5-7

“Pass through the city after him and strike; let not your eye spare, nor have pity. Slay utterly old and young, maidens and little children and women; but do not come near anyone on whom is the mark; and begin at My sanctuary.

So they began with the elders who were before the house. Then He said to them, 'Defile the temple, and fill the courts with the slain. Go forth!' So they went out and struck in the city."

Isaiah 13:15-18

"Whoever is found will be thrust through, and whoever is captured will fall by the sword. Their infants will be dashed to pieces before their eyes; their houses will be plundered and their wives ravished. Behold, I am stirring up the Medes against them, who regard not silver and take no delight in gold. Their bows will dash the young men to pieces; they will have no mercy on the fruit of the womb; their eyes will not pity children."

Psalm 2:8-9

"Ask of me, and I will make the nations your heritage, and the ends of the earth your possession. You shall break them with a rod of iron and dash them in pieces like a potter's vessel."

1 Samuel 15:2-3

"Thus says the LORD of hosts: 'I will punish Amalek for what he did to Israel, how he set himself against him on the way when he came up from Egypt. Now go and strike Amalek and devote to destruction all that they have. Do not spare them, but kill both man and woman, child and infant, ox and sheep, camel and donkey.'"

Isaiah 13:15-18 (repeated emphasis)

"Whoever is found will be thrust through, and whoever is captured will fall by the sword. Their infants will be dashed to pieces before their eyes; their houses will be plundered and their wives ravished. Behold, I am stirring up the Medes against them... they will show no mercy to the fruit of the womb; their eyes will not pity children."

Joshua 6:21

“And they devoted all in the city to destruction, both men and women, young and old, oxen, sheep, and donkeys, with the edge of the sword.”

Jeremiah 48:10

“Cursed is he who does the work of the LORD deceitfully, and cursed is he who keeps back his sword from blood.”

Hosea 13:16

“Samaria shall bear her guilt, because she has rebelled against her God; they shall fall by the sword, their infants shall be dashed in pieces, and their pregnant women ripped open.”

Psalms 137:8-9)

“O daughter of Babylon, who are to be destroyed, blessed is he who repays you as you have served us! Blessed is he who takes and dashes your little ones against the rock!”

Joshua 10:40-11:15

It clearly describes the execution of divine orders by total annihilation of every inhabitant of the plundered land: “as the LORD commanded... there was not left any that breathed.”

Jeremiah 51:20-26

“You are my hammer and weapon of war; with you I will break nations in pieces;

with you I will destroy kingdoms;

with you I will break in pieces the horse and his rider;

with you I will break in pieces the chariot and its rider;

with you I will break in pieces man and woman;

with you I will break in pieces old and young;

with you I will break in pieces the young man and the virgin;

with you I will break in pieces the shepherd and his flock;

with you I will break in pieces the farmer and his oxen;

with you I will break in pieces governors and rulers.

I will repay Babylon and all the inhabitants of Chaldea for all the evil they have done in Zion in your sight, says the LORD.

Behold, I am against you, O destroying mountain, says the LORD, which destroys all the earth; I will stretch out my hand against you and roll you down from the rocks, and make you a burnt mountain.

They shall not take from you a stone for a corner nor a stone for a foundation, but you shall be desolate forever, says the LORD."

The wars and crusader massacres caused by those texts:

The wars and crusader massacres against Jews and Muslims, launched by Pope Urban II under the pretext of liberating the "land of Christ" from the "infidels" (Muslims). The famous sermon at the Council of Clermont (1095 CE), which is considered the spark that ignited the Crusades:

"O people of the Franks, O beloved chosen people of God – God wills it as He commanded us by His teachings!"

"Take up the swords, strike the Muslims, the enemies of the Lord Christ; they are nothing but the offspring of the wicked of whom the books spoke.

"Whoever goes there and kills Muslims, all his sins will be forgiven, and the gates of heaven will be opened for him."

Relying on texts from the Book of Joshua where the Lord commanded Joshua to annihilate the inhabitants of Jericho completely: "And they devoted to destruction all in the city, both men and women, young and old, oxen, sheep, and donkeys, by the edge of the sword." (Joshua 6:21). And in the Book of Judges, chapters 1 and 20 (inciting annihilation and committing terrible massacres), the text says: "leave none of them alive" "strike with the sword all that are in the city, men and women and children."

The crusader chronicler Raymond of Aguilers was among the monks or priests of the First Crusade (1096–1099 CE). He described the slaughter as “so great that our men were wading in blood up to their ankles.”

According to contemporary and later historians, the numbers killed by these wars exceeded the millions, and the massacres were wide-scale and included civilians without distinction; chroniclers described the massacres as a “slaughter beyond counting,” not to mention the devastating sieges, famines and epidemics that spread among the population because of the killing and displacement – all justified by the teachings and injunctions of those religious texts that served to legitimize genocide and violent aggression against other Nations.

The Inquisition in Spain against Muslims and Jews, legitimized by the Fourth Lateran Council (1215 CE):

When Granada, the last stronghold of Muslims in al-Andalus, fell, Abu Abdullah al-Saghir signed an agreement with the Catholic monarchs Ferdinand II and Isabella I guaranteeing freedom of religion for Muslims, preservation of their property and lands, and protection from forced conversion.

But soon the treaty was broken: forced conversions began, Arabic books were burned, the Arabic language was banned, and those who refused baptism were executed or expelled. The Inquisition was established to expel and persecute the population.

This betrayal was not only a political violation but was justified religiously within the Catholic Church, based on biblical texts forbidding covenants with “infidels who do not consider Christ as God” and commanding their annihilation:

- “There is no peace for the wicked” (Isaiah 48:22).
- Exodus 34:12: “Be careful not to make a covenant with the inhabitants of the land... lest they prostitute themselves to their gods and sacrifice to their gods, and you take of their daughters for your sons.”

- Deuteronomy 7:2: “When the LORD your God delivers them over to you and you defeat them, you must utterly destroy them. Make no covenant with them and show them no mercy.”

In church decrees and royal edicts between 1499 and 1502, we find documents like Queen Isabella’s decree of 1502 banning Islam and ordering Muslims to convert to Christianity:

“It is not possible to leave the Muslims free in their worship, for that is against the will of the Lord... Every Muslim man and woman must be baptized and convert, and if they refuse, they must leave our kingdoms and lands...”

This became one of the bloodiest eras against Muslims. Hundreds of thousands were tortured, imprisoned, and had their property confiscated.

Hundreds of thousands more were expelled from Spain. According to historian William Walsh in *Characters of the Inquisition*, during just 18 years under Tomás de Torquemada (the first Grand Inquisitor of Spain), about 10,220 people were burned alive, while 97,000 others were punished in various ways.

The Inquisition used sadistic torture methods:

- The rack – stretching and crushing bones with iron machines.
- Water torture – forced water ingestion until suffocation.
- Slow burning – known as Auto-da-fé (“Act of Faith”), where victims were burned alive publicly.

These massacres and tortures were carried out under the supposed authority of Christ’s symbolic words, interpreted literally:

“But those enemies of mine who did not want me to reign over them – bring them here and slay them before me” (Luke 19:27).

A decree was issued to either expel or forcibly convert Muslims in Castile, followed by the same in Aragon in 1526 CE. About 500,000 Muslims were

forced into Christianity, while the rest were expelled from Spain after their possessions were seized.

Historians described the horror:

- Will Durant, in *The Story of Civilization*:

“History has never known a court that struck such terror into hearts as the Spanish Inquisition. It was an ecclesiastical instrument of torture in the name of Christ.”

- Barbara Tuchman:

“The aim was not only to kill the Muslim victim, but to first break his will – and this was done in the name of divine love.”

- Ernest Renan, French historian:

“The Inquisition was a crime against humanity in the name of Jesus Christ, one that the human conscience can never forgive.”

Thirty Years’ Wars – the wars of Catholics and Protestants (1618–1648) – in which each side considered killing the other a “spiritual purification.”

They relied on texts that were used to justify the eradication of opposing peoples. For example:

Psalms of David – Psalm 139:21–22

“Do I not hate those who hate you, O LORD, and abhor those who rise up against you? I hate them with perfect hatred; they have become my enemies.”

The war began between Catholics and Protestants in the Holy Roman Empire, but it quickly turned into a bloody conflict that covered most of Europe, and battles were fought under the banner of “purging the heretics” and defending the “true faith.” Historians estimate the number of dead at 8 million people, most of them civilians. In some German regions the population fell by 50% due to famines and epidemics resulting from the war. The German historian Peter Wilson, in his book *The Thirty Years War: The Destruction of the Old Order*, describes it as: “the greatest catastrophe in Europe before World War II... and it was a sporadic genocide against the population.” Whole villages

loyal to the enemy were burned. “Heretics” were hunted, forced to convert by violence or killed, and besieged cities were deliberately starved to death.

John 15:6: “If anyone does not abide in me he is thrown away like a branch; and they gather them and cast them into the fire.”

That is: whoever does not remain obedient to the commandments of Jesus Christ, and live according to his word, is thrown away to dry, gathered, and burned in the fire — his fate is destruction.

Massacre of Saint Bartholomew (1572)

Romans 13:

“Let every soul be subject to the governing authorities, for there is no authority except from God, and the authorities that exist are appointed by God...”

It took place in France during the reign of King Charles IX, at the instigation of his mother and the Catholic Church, against the Protestants (the Huguenots). In a single night, more than 30,000 Protestants were slaughtered in Paris and other French cities.

People were butchered in their homes, in the streets, in the churches; no woman or child was spared. The massacres were committed in the name of Jesus Christ, as if the “savior” in the Bible commanded the extermination of those who did not believe in him — following the orders of the popes.

Pope Gregory XIII held a special thanksgiving mass in Rome to celebrate the massacre, and he ordered commemorative medals to be minted to document the event.

And in Catholic rhetoric of that time, expressions were used such as:

- “Purifying the soul from the filth of heresy”
- “The sacrifice of the stray for the salvation of the believers”

- “Extermination is mercy for the Church”

And the old Catholic Encyclopedia stated:

“The Church saw the punishment of heretics as a sacred duty, because it protects the unity of the faith and the salvation of souls.”

Extermination of the Indigenous Peoples in the Americas, especially the so-called “Red Indians”

The genocide was driven by the mission to spread the Gospel, as described by Christopher Columbus himself and the priests who accompanied the conquerors and blessed the massacres.

“And I have given you a land for which you did not labor, and cities which you did not build, and you dwell in them; of the vineyards and oliveyards which you did not plant do you eat.” (Joshua 24:13)

were used to justify the theft of indigenous lands and their extermination. Protestant settlers sought to portray America as the new Promised Land and themselves as God’s new chosen people, invoking the Books of Joshua and Samuel to justify the annihilation of native peoples.

Thousands of Catholic and Protestant missionary schools forcibly took native children, erased their languages and religions, and taught them that their ancestors were “devil worshippers.”

Governor John Winthrop (1630) described America as the “New Zion,” comparing the extermination of native peoples to Joshua’s extermination of the Canaanites, saying:

“We are God’s chosen people, our new land is Canaan, and the Lord has set us in this land as He did with the Israelites — and anyone opposing us is a Canaanite who must be destroyed.”

During the era of Manifest Destiny, Minnesota governor Alexander Ramsey and others justified bloodshed with biblical language:

“The blood of the whites cries out to heaven” — a direct citation from Genesis 4:10. This led to massacres that contributed to the extermination of between 100 and 150 million natives, both physically and culturally.

After Columbus’s “discovery” of the New World in 1492, Spain, Portugal, Britain, France, and the Netherlands began their conquests of the Americas, cloaking their campaigns in religion under the guise of “spreading Christianity.”

The natives were branded as “pagans” or “demons.” Thus, many priests, missionaries, and settlers justified their extermination as “cleansing the land” of the devil and making it holy. For example, 2 Chronicles 15:13 was invoked:

“And whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman.”

Missionaries used this verse to pressure natives to accept baptism — and to justify killing those who refused.

- Historian David Stannard estimated that the number of indigenous victims in the Americas reached between 90 and 100 million between the 15th and 19th centuries due to direct killings, diseases, and slavery.

- Religious texts and justifications:

Spanish and Portuguese priests drew directly on Old Testament texts. For example, in 1550, Father Juan Ginés de Sepúlveda preached:

“As Joshua overthrew Jericho, so it is our right to cleanse this land of pagans who reject Christ.”

Joshua 6:21: “And they utterly destroyed all that was in the city, both man and woman, young and old, ox and sheep and donkey, with the edge of the sword.”

Deuteronomy 7:2: “And when the Lord your God delivers them over to you, you shall conquer them and utterly destroy them. You shall make no covenant with them nor show mercy to them.”

- Historians' Testimonies:

David Stannard: "The genocide in the Americas was justified religiously as carrying out God's will, with biblical texts obeyed as divine commands... settlers read Joshua and Deuteronomy at dawn before slaughtering."

Bernardino de Sahagún: described the suffering of natives as "atrocities beyond all imagination, uncountable bloodshed, and the crushing of entire civilizations in the name of religion."

Richard Drayton: "The Book of Joshua became the primary moral and legal reference for English settlers, who killed in the name of the Lord just as Joshua killed the Canaanites."

Benjamin Madley: "What happened in California was a direct application of biblical genocide, wiping out tribes coldly under the slogan 'We are the chosen ones.'"

British Colonialism in India and Africa

British missionary Reverend Charles H. Long wrote:

"We preach Christ, and carry out the will of God just as Joshua did, because these heathens know not the light."

The British historian Niall Ferguson observed:

"The British Empire was like a traveling church... combining the sword and the Gospel."

Among the most notorious atrocities committed by Britain in the name of religion and "civilizing missions":

- India (1760–1943):

Mass executions, rebels tied to cannon muzzles and blown apart, villages burned, and artificially created famines that killed an estimated 60 million people during British rule.

Millions of Hindus and Muslims were pressured into Christianity through economic coercion or missionary schooling. Missionaries accompanied British forces, while the Church justified occupation as “the civilization of heathen nations.”

Some missionaries and generals declared India a “defiled land” that needed to be cleansed of “idolatry,” claiming:

“The Lord sent this rebellion so that we may cleanse India of its idols.”

Famine was portrayed as a divine punishment for “heathen laziness” and “Hindu idolatry.”

- Africa:

Entire tribal lands were confiscated, children were forcibly taken from their families and placed in Christian schools to erase their cultural and linguistic identity. Many were subjected to sexual and physical abuse. In Kenya, tribes were forcibly relocated to “disciplinary camps,” and men were flogged publicly in front of their children for refusing to convert.

- Voices of Witness and Criticism:

Archbishop Desmond Tutu:

“When the missionaries came, they had the Bible and we had the land. They said: ‘Let us pray.’ When we opened our eyes, they had the land and we had the Bible.”

Amitav Ghosh – novelist and historian:

“The goal of missionary work was not to save souls, but to erase cultures — carried out through forced conversion backed by military power.”

Mike Davis – in *Late Victorian Holocausts*:

“British colonialism in India was a theological war against heathens and against everything non-Christian; it was not merely plunder of the poor.”

Mark Twain – American writer:

“The Bible was the cause of the most ferocious wars, and the killing of innocents. This religion has never been a source of peace.”

Christian Colonialism in Africa and Asia

Christian colonialism in Africa and Asia operated under the direct cover of the Catholic Church, which issued papal decrees legitimizing conquest and enslavement.

- Papal Bulls as Legal-Religious Justification:
- Dum Diversas (1452): Pope Nicholas V granted King Afonso V of Portugal the right to “invade the lands of Muslims and unbelievers and subject them to perpetual slavery.”
- Romanus Pontifex (1455): Extended these privileges, giving Portugal the exclusive right to “seize the lands of pagan peoples and monopolize trade,” framing such acts as service to the Church.

These papal decrees became the religious and legal foundation of colonial expansion, especially in Africa and Asia.

- Implementation in India (Goa):
- Between 1566–1567, Portuguese viceroys enforced laws banning the construction or repair of Hindu temples.
- Muslims and Hindus were compelled to attend Christian sermons, with refusal punished by imprisonment or confiscation of property.
- Public executions were carried out in Auto-da-fé ceremonies, modeled on Spanish and Portuguese Inquisitorial practices.

Thus, Christianization in the colonies was tied not to free spiritual choice, but to systematic coercion, cultural repression, and religious persecution, embedding evangelization within the machinery of imperial domination.

The Irish Genocide (17th Century)

The Event:

During Oliver Cromwell's invasion of Ireland (1649–1653), Protestant forces carried out mass killings and expulsions of Irish Catholics. The massacres were especially brutal in towns like Drogheda and in rural regions.

- Casualties: Historians estimate between 500,000 and 600,000 deaths, nearly a quarter of Ireland's population at the time, through direct massacres, famine, and forced displacement.

- Religious Justification: Cromwell invoked the Book of Joshua, declaring: "As the Lord commanded Joshua, so we shall crush the unbelieving nations."

This biblical framing turned the campaign into a divinely sanctioned holy war against Irish Catholics.

- Historical Assessments:

- Hugh Trevor-Roper: described Cromwell's campaign as "a brutal campaign of religious ethnic cleansing."
- John Morrill: emphasized that "Cromwell was not merely a military commander but a missionary of religious extermination."

This massacre reveals how biblical texts like Joshua were weaponized in Christian Europe not only against Muslims and Jews abroad, but also against fellow Christians deemed "heretics" or "idolaters."

World War II (1939–1945) and the Nazi Party

It was one of the most horrific human tragedies, where an estimated 85 million people were killed, and countless crimes of rape and torture were committed, especially with more than 2 million German women subjected to rape by Soviet soldiers (see the book *A Woman in Berlin*). It left massive destruction to Europe's infrastructure, but at its core, it was a practical application of religious teachings used to justify mass killing and genocide.

The Nazi Party led this catastrophe, as Adolf Hitler declared in his book *Mein Kampf* and in his public speeches that he was acting according to the teachings of God in the Bible, and that he was continuing the mission of Jesus Christ in “cleansing the temple of the Jews,” presenting Jesus as an Aryan warrior, not a Jewish prophet.

Hitler said in a speech in 1922:

“My Christian feelings direct me to my Lord and Savior as a fighter... His struggle against the Jewish poison was terrible, and for this, it was necessary for Him to shed His blood on the cross.”

And in another speech in 1936:

“I believe that I am acting according to the will of the Almighty Creator: by defending myself against the Jew, I am fighting for the work of the Lord.”

And in his book *Mein Kampf*, Volume One, he said:

“The Jews are the human worms that have crept into the body of the nations,” and he spoke of Jesus as “the greatest fighter against the Jewish spirit, and that the greatest thing Christ accomplished was driving out those who belonged to the devil from the temple of God.”

He also described the Jews as “children of vipers” (quoted from the Gospel of Matthew 23:33), and cited the phrase “His blood be on us and on our children!” (Matthew 27:25) to justify his intense hostility toward them, considering the fight against the Jews as a “continuation of the struggle of Christ.”

Hitler also said:

“We do not tolerate anyone in our ranks who attacks the ideas of Christianity. Our movement is Christian.”

In the book *Hitler’s Table Talk*, which collects Hitler’s private conversations, he expressed his belief that original Christianity had been distorted by the

Apostle Paul, whom he described as “the deceitful Jew.” According to him, Christ was not Jewish in the ethnic sense, but rather a “pure Aryan model” who was later corrupted by the introduction of Jewish elements into his teachings.

He based some of his views on early religious artworks that depicted Jesus with white skin and European features, considering this as evidence of his “racial purity.” Religious art in Nazi Germany was reshaped visually, portraying Jesus with white skin, blue eyes, and European features, while banning images that showed him with Middle Eastern or Jewish traits. Art historians such as Susannah Heschel, in her book *The Aryan Jesus*, discussed in detail the theological and institutional efforts made to portray Jesus as Aryan.

Hitler and his followers partly drew their anti-Jewish ideas from the writings of Martin Luther, the founder of Protestantism, who in his explicit texts, such as his famous treatise *On the Jews and Their Lies* (1543), called for the persecution of Jews by burning their synagogues, confiscating their property, and banning their trade. He considered them enemies of Christianity and a cause of societal corruption. These harsh writings provided an intellectual and historical foundation that the Nazis used to justify their hatred and anti-Semitism, making it an integral part of their racist ideology.

The German army’s motto “Gott mit uns” (“God with us”) and the Nazi cross were not mere symbols, but religious and legal endorsements for killing, occupation, and ethnic cleansing. Nazi priests declared that Hitler was “God’s instrument to cleanse the nation of evil.”

Pope Pius XII also did not move to save the Jews but rather blessed the fascist forces and supported them in the name of defending Christianity.

What happened in World War II was not separate from the teachings of the Bible, but rather a direct translation of those teachings that encourage killing and cleansing in the name of the Lord. This religion was used to carry out one of the greatest massacres in history.

The historian Mikael Nilsson summarized this perspective with a powerful statement:

“Hitler did not consider his mission merely worldly; he saw it as a sacred divine mission, saving Germany... and completing what Christ had begun.”

The war on Iraq and Afghanistan

President George W. Bush used the term “crusade” (a Christian Crusade war) to describe “the war on Iraq”, which sparked widespread protest in the Islamic world. It was translated into Arabic as (the war of the cross). Yet he insisted on calling the war a Christian Crusade against Islam, and after the invasion of Iraq he said: “God has ordered me to strike Iraq.”

General William Boykin, one of the top U.S. military commanders in the conflict, also made explicit statements in 2003, saying:

“The radical Islamists hate America because it is a Christian nation. Our enemy is not a human being, but it is Satan himself.”

He added that the war is not political as much as it is a spiritual religious struggle.

The Ongoing Genocide in Palestine

At the heart of the Palestinian-Israeli conflict lies not merely a border dispute or a political quarrel, but a radical religious ideology cloaked in the guise of a “divine promise,” legitimizing genocide in the name of the Lord.

Since the emergence of the Zionist movement, the prophecies of the Book of Joshua and the Book of Deuteronomy have been invoked to justify the expulsion of the indigenous people from the land of Palestine, where occupation is depicted as a “divine commandment” and massacres as a “sacred cleansing.”

Palestine was described as the “Promised Land,” and that the Lord granted it to the Jews as an “eternal covenant,” which drove the settlers and Jewish

extremists to adopt themselves as “soldiers of God” on a sacred mission to annihilate the “Amalekites,” who in their view are the Palestinians.

This vision was not limited to the Jews alone, but was also embraced by large sectors of American evangelicals, who see the establishment of “Israel” as the fulfillment of end-time prophecies and the return of Christ. They supported the occupation politically, militarily, and financially, and even blessed its bloody crimes against civilians.

British Prime Minister Lloyd George during the Balfour Declaration of 1917:
“The Bible was my political guide.”

Israeli Prime Minister David Ben-Gurion stated clearly: “We are not fighting the Arabs only, but we are fighting Islam itself, and we will be victorious as the West was victorious in its Crusades.”

Ben-Gurion continued:

“We come to the land of our ancestors which God gave us, but it is inhabited by the Canaanites... We have the right to do as Joshua did.”

The Arabs/Palestinians were thus characterized as the new Canaanites, and the land must be “cleansed of them.”

This vision found wide political support from the Christian Zionist movement, which represents conservative Christianity that sees supporting Israel as a divine duty. Rev. Malcolm Hedding, a senior leader of the International Christian Embassy Jerusalem (ICEJ), said:

“We defend the right to the land that God gave under the covenant of Abraham 4,000 years ago... There is no such thing as a Palestinian.”

Western media described this wave as “Christian Western support for Israel as obedience to God to fulfill biblical prophecies,” and that opposing Israel is tantamount to defying the will of God.

The Israeli occupation did not stop at land seizure; it was accompanied by a series of systematic massacres against the Palestinians, many carried out under religious cover:

Deir Yassin Massacre (1948): carried out by the Irgun and Stern gangs, and participants declared (according to testimonies quoted in Ilan Pappé’s book *The Ethnic Cleansing of Palestine*): “We do what Joshua did in Jericho... we annihilate the population as the Israelites did by the command of the Lord.”

Rabbi Yitzhak Shapira (one of the leading rabbis among the settlers) said:
“A Jew must kill Palestinian children, because they will be a danger when
they grow up.”

Moshe Dayan, Israel’s Defense Minister during the 1967 war, said: “This is
our religious war against those who dwell in our promised land.”

It is no secret that Netanyahu himself has relied in his rhetoric on extremist
religious texts, mentioning the extermination of “Amalek” in the Bible as an
enemy that must be completely destroyed according to scripture, citing it to
justify his repressive policies against the Palestinians, considering such
extermination a divine command that should be implemented in reality to
justify the crimes of the occupation.

The Status of Women in the Bible

Woman as the Cause of the Fall and Sin – Genesis 3:16

“To the woman He said, ‘I will greatly multiply your sorrow and your conception; in pain you shall bring forth children; your desire shall be for your husband, and he shall rule over you.’”

Uncleanness of Women in Menstruation and Childbirth – Leviticus 12:1-5,
15:19-24

“If a woman has conceived, and borne a male child, then she shall be unclean seven days... She shall then continue in the blood of her purification thirty-three days... But if she bears a female child, then she shall be unclean two weeks... and she shall continue in the blood of her purification sixty-six days.”

Eternal Marriage After Rape – Deuteronomy 22:28-29

“If a man finds a young virgin woman who is not betrothed, and he seizes her and lies with her, and they are found out, then the man who lay with her shall give to the young woman’s father fifty shekels of silver, and she shall be his wife because he has humbled her; he shall not be permitted to divorce her all his days.”

1 Timothy 2:11-15

“Let a woman learn in silence with all submission. And I do not permit a woman to teach or to have authority over a man, but to be in silence. For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression. Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.”

Deuteronomy 22:13-21 – Virginity Laws

If a husband suspected his wife of not being a virgin, her family had to provide proof of virginity (a cloth stained with blood). If such proof was not presented, the girl would be stoned to death:

“Then they shall bring out the young woman to the door of her father’s house, and the men of her city shall stone her to death with stones... So you shall put away the evil from among you.” (Deuteronomy 22:21)

The tragic irony is that modern medical reality confirms that many women do not bleed during their first intercourse: some are born with flexible hymens, others may lose it through sports or accidents. Yet according to the text, such women would be unjustly stoned to death simply for the absence of blood.

And these laws, Jesus affirmed and quoted from, emphasizing adherence to them. In Mark 7:9-10 He rebuked the Pharisees for abandoning God’s commands, citing the Law of Deuteronomy: “For Moses said, ‘Honor your father and your mother’; and, ‘He who curses father or mother, let him be put to death.’”

And He further reinforced in Matthew 5:17:

“Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.”

And I would like to point out here that the story of the adulterous woman whom Jesus forgave and did not stone — “He who is without sin among you, let him throw a stone at her first” (John 8:7) — is a fabricated story by the Church and does not exist in all the ancient manuscripts. Contemporary churches try in every possible way to disown the backwardness and brutality of their laws by inventing false stories about Christ to soften the harshness of the legislation. Yet the Church believes that Christ is the eternal God, and that He is the one who revealed these legislations to Moses in the Torah. That means, according to their doctrine, Christ Himself is the author of these laws. Therefore, there is no room for evasion or disowning them.

Selling the daughter like cattle – Exodus 21:7-11

“If a man sells his daughter as a servant, she shall not go out as the male slaves do. If she does not please her master, who has betrothed her to himself, then he shall let her be redeemed. He has no right to sell her to a foreign people, since he has dealt deceitfully with her. And if he has betrothed her to his son, he shall deal with her according to the custom of daughters. If he

takes another wife, he shall not diminish her food, her clothing, and her marital rights. And if he does not do these three for her, then she shall go out free, without payment of money.”

Divorce forbidden for the woman – Matthew 19:9

“And I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery.”

1 Corinthians 14:34–35

“Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says... For it is shameful for women to speak in church.”

Ephesians 5:22–24

“Wives, submit to your own husbands, as to the Lord. For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything.”

Numbers 5:11–31 – The ritual of “the water of bitterness”

The woman accused of adultery is forced to drink bitter water, and if her belly swells, she is condemned, while the man is not held accountable.

1 Peter 3:1–6

“Wives, likewise, be submissive to your own husbands... just as Sarah obeyed Abraham, calling him lord.”

Deuteronomy 21:10–14

“When you go out to war against your enemies, and the Lord your God delivers them into your hand, and you take them captive, and you see among the captives a beautiful woman, and desire her and would take her for your

wife, then you shall bring her home to your house, and she shall shave her head and trim her nails. She shall put off the clothes of her captivity, remain in your house, and mourn her father and her mother a full month; after that you may go in to her and be her husband, and she shall be your wife. And it shall be, if you have no delight in her, then you shall set her free, but you certainly shall not sell her for money; you shall not treat her brutally, because you have humbled her."

Judges 19:22-29 – The story of rape and murder of the concubine, then cutting her into 12 pieces

"They abused her and mistreated her all night until morning; and when the day began to dawn, they let her go. Then the woman came as the day was dawning, and fell down at the door of the man's house where her master was, till it was light. When her master arose in the morning, and opened the doors of the house and went out to go his way, there was his concubine, fallen at the door of the house with her hands on the threshold. And he said to her, 'Get up and let us be going.' But there was no answer. So the man lifted her onto the donkey; and the man arose and went to his place. When he entered his house, he took a knife, laid hold of his concubine, and divided her into twelve pieces, limb by limb, and sent her throughout all the territory of Israel."

Church Fathers and Theologians

St. Tertullian (2nd century AD)

"O woman, you are the gateway of the devil. You are the unsealer of that forbidden tree. You are the one who easily enticed man."

St. Jerome

"When a woman wishes to please the Lord, she must hate herself as a woman."

Irenaeus (2nd century)

“Woman was the beginning of transgression and the source of humanity’s fall. She introduced desire and evil into the world.”

St. Thomas Aquinas

“Woman is a defective male, created due to a flaw in the seed. By her nature she is inferior to man both intellectually and morally.”

Origen

“Women are more prone to error than men, and they are worse in nature. They must be subject to men as slaves are to their masters.”

St. Augustine

“Woman is not fit to be the image of God by herself. Man is the image of God, but woman was created only for the sake of man.”

John Chrysostom

“Women are the cause of all evils, the gateway of the devil to the soul.”

Church Councils and the Status of Women

Council of Mâcon (6th century, 585 AD):

Sources report that the bishops discussed the question: “Is woman considered a human being or not?” The debate ended with the approval that woman is indeed to be counted among humans. The bishops had to vote on the matter of whether women had souls or not, and the proposal for approval passed by only one vote.

Lutheran Synods in Wittenberg (16th century):

During the atmosphere of the Protestant Reformation, some Lutheran theologians raised theological debates concerning the “humanity of woman and her full eligibility for salvation.” They were influenced by the legacy of

the Church Fathers such as Augustine and Thomas Aquinas. Thomas Aquinas had explicitly written that woman is a “defective and contemptible creature,” the result of a flaw in the active power of semen, whereas man represents the full image of human nature.

Council of Liffurbertyn, Germany (743 AD):

The ecclesiastical laws of that time decreed that the blood money (compensation) of a woman was less than that of a man. This reflects the inferior view of women’s status even in judicial rulings and retribution.

Slavery in the Bible

Slavery was not just merely a human tragedy, but a religious project legitimized by the texts of the Old and New Testaments. The Church granted slavery legitimacy in its official councils, and it turned into an organized system managed by the Church and justified in the name of Christ. It was an actual partner in the making of the human trade that took the lives of millions of Africans and Native Americans.

Leviticus 25:44-46

“But your male and female slaves whom you may have, from the nations that are around you... and the children who are born in your land shall be your property; they shall be your possession forever.”

Titus 2:9-10

“Exhort slaves to be obedient to their own masters, to please them in everything, not contradicting, not pilfering, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things.”

Exodus 21:20-21

“And if a man strikes his servant, or his maid, with a rod, and he dies under his hand, he shall surely be punished. But if he remains alive a day or two, he shall not be punished, for he is his property.”

Colossians 3:22

“Slaves, obey your masters in everything...”

Ephesians 6:5

“Slaves, obey your earthly masters with fear and trembling...”

Deuteronomy 21:10-14

“When you go out to war against your enemies, and the Lord your God delivers them into your hand, and you take them captive, and you see among the captives a beautiful woman, and desire her and would take her for your wife, then you shall bring her home to your house; she shall shave her head and trim her nails. She shall put off the clothes of her captivity, remain in your house, and mourn her father and her mother a full month. After that you may go in to her and be her husband, and she shall be your wife. And if you are not pleased with her, then you shall let her go where she wishes.”

1 Peter 2:18

“Servants, be subject to your masters with all respect, not only to the good and gentle, but also to the harsh.”

Deuteronomy 20:10-14

“When you approach a city to fight against it, then proclaim peace to it. And it shall be, if it makes you an answer of peace, and opens to you, then all the people who are found in it shall become your forced labor and shall serve you. But if it will not make peace with you, but makes war against you, then you shall besiege it. And when the Lord your God delivers it into your hand, you shall strike every male in it with the edge of the sword. But the women, the little ones, the livestock, and all that is in the city, all its spoil, you shall take for yourself; and you shall eat the spoil of your enemies which the Lord your God has given you.”

Genesis 9:20-27

“And Noah began to be a farmer, and he planted a vineyard. Then he drank of the wine and was drunk, and became uncovered in his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. But Shem and Japheth took a garment, laid it on both their shoulders, and went backward and covered the nakedness of their father. Their faces were turned away, and they did not see their father’s nakedness. So Noah awoke from his wine, and knew what his younger son had done to him. Then he said: ‘Cursed be Canaan; a servant of servants he shall be to his brethren.’ And he said: ‘Blessed be the Lord, the God of Shem, and may Canaan be his servant. May God enlarge Japheth, and may he dwell in the tents of Shem; and may Canaan be his servant.’”

These verses from the Book of Genesis, chapter 9: verses 20–27, are used to justify the enslavement of the descendants of Ham, and Christianity exploited them to legitimize slavery and racial discrimination against black people, even though the author of the text – who portrays the prophet Noah as a drunkard who drank wine until intoxicated and then exposed himself before his sons – does not explicitly mention the skin color of his son Ham.

The Church deliberately linked the descendants of Ham with black people, to construct a religious narrative claiming that slavery is a sacred destiny, and that black people were created for service and submission. The curse, they said, fell upon the blacks, the descendants of Ham, and that they were originally created to be slaves to the whites (the descendants of Shem and Japheth).

This narrative was not merely a justification for an existing reality, but it was the foundation that legitimized slavery in the name of religion, making it appear as if it were an inescapable divine decree. Some Protestant theologians in the American South even went so far as to consider the enslavement of black people a “moral service,” and a means of “bringing civilization to them”!

This malicious exploitation of the text gave a theological veneer to racial discrimination, and legitimized the atrocities committed against Africans during centuries of the slave trade and colonialism, reinforcing the idea that black people are “cursed” by nature, and destined to live in perpetual slavery.

This notion, which promoted ideas such as European “racial purity” and the supposed “lack of humanity” of black people, was not confined to the Church or theology, but became the very foundation upon which the later biological theories of racism in Europe during the 18th and 19th centuries were built. At that time, “modern science” began codifying and justifying racial inequality through racist classifications, claiming that human races differ in value, intelligence, and abilities, with the white race – especially the European – being the highest in development, while the black race was the lowest, closest to animality, with the explicit belief that black people were not fully human.

Thinkers and scientific institutions linked these classifications with the narrative of the “Curse of Ham,” making it appear as though it were a

scientific inevitability rather than a religious myth. In this way, the West succeeded in merging racism into religion, science, politics, and economics, so that slavery and colonialism were no longer considered crimes, but rather “civilizing missions,” aimed at “civilizing the lower races.” For example:

- The Yale Divinity School supported in its lectures the idea of the “Curse of Ham” as a religious justification for the enslavement of black people, and considered it part of God’s will.
- Samuel George Morton, one of the founding fathers of scientific racism, measured human skulls to “prove” that black people were less intelligent than white people, basing his justification on the idea that blacks were the cursed descendants of Ham.
- In the Constitution of the Confederate States of America (1861), which established the independence of the Southern states, slavery was explicitly mentioned as a legitimate right, supported by biblical readings that justified subjecting black people.
- James Henry Hammond, U.S. Senator and theological thinker, declared in a famous speech in 1858 that “black people were created to be the permanent servant class,” basing this claim on Noah’s curse.
- In Sunday schools in the American South, children were taught that black people were created for servitude, with the Book of Genesis cited to prove that Ham and his descendants received the curse of slavery.
- In the 19th century, the American Anthropological Association supported concepts of the “natural slavery” of black people based on the “Curse of Ham,” coupled with distorted Darwinian interpretations. This even extended to racist scientific experiments on black bodies, such as the infamous Tuskegee experiments (1932–1972), during which black syphilis patients were deliberately left untreated in order to study the progression of the disease, under the assumption that they were “suitable specimens” and of lesser value than white humans.
- Carl Linnaeus (the founder of scientific taxonomy) described black people as “slow, unintelligent, and untamable.”
- James Watson (discoverer of the DNA structure and Nobel Prize winner) said in 2007: “Africans are less intelligent than Europeans.”

Pope Nicholas V – Bull Dum Diversas (1452):

“We grant the Portuguese king the right to invade, subjugate, and enslave the Saracens (Muslims) and non-Christians, and to hold them as perpetual slaves, in service of Christianity and the expansion of the Kingdom of God.”

Pope Callixtus III – Bull Romanus Pontifex (1455):

“We grant the Portuguese the exclusive right to enslave the pagans and seize their property, as servants of the Church and of the Christian king.”

The Church contributed to the erasure of the slaves’ original religious and cultural identities. Slaves were taught that obedience to their masters was the path to eternal bliss, through forced baptism and the view that slaves were “lost souls in need of salvation.” This supported a form of “spiritual apartheid” between whites and blacks.

Rev. Richard Furman, in his letter (1822), stated:

“Slavery is one of the institutions of God, granted in the Old Testament and not abolished by Christ.”

Is the Qur'an truly the Word of God, as Muslims claim?

While we see that every Jewish or Christian sect possesses a different version of the "Bible," whether in the number of books or the content of the texts, due to the alterations, additions, and omissions it has undergone throughout the centuries – each sect decides for itself what should be included in the "Bible" and what should be removed:

Jews: They recognize only 39 books, which are the books of the Old Testament alone.

Protestants: They believe in 66 books (having the smallest and least diverse version of the Christian Bible), having removed other books they deemed untrustworthy.

Catholics: They believe in 73 books, having added what is known as the "Apocrypha" (books considered dubious by others).

Eastern Orthodox: Their versions range from 76 to 78 books, adding texts not found in Catholic or Protestant canons.

Ethiopian Orthodox: They believe in the largest version of all, comprising between 81 and 108 books.

In contrast, there are no multiple versions of the Qur'an in Islam. The Qur'an is one book agreed upon by all Muslims without exception. No sect differs in its reading or adopts one version over another. In Islam, all sects and groups affirm that the Qur'an remains in its original form, preserved in the very same words and expressions since its revelation, without alteration, addition, or omission. This textual unity represents a miracle unparalleled in any other religion, making Islam unique in having its original text preserved without corruption or modification.

The Oral Transmission of the Qur'an: A Living Testimony to Its Authenticity

The Qur'an enjoys a unique feature: the primary reference for all written or printed copies is the "Qur'an preserved in the hearts" (i.e., memorization), which is recited by readers and memorizers across hundreds of years through generations. No other text on earth is memorized verbatim by millions of people as the Qur'an is. This oral transmission of the Qur'an is one of the clearest signs of its preservation and continuity from the time of the Prophet until today. This process, known as *ḥifẓ* (memorization), is ﷺ Muhammad deeply ingrained in Islamic culture, where Muslims ensure the transmission of the Qur'anic text across generations through precise recitation and continuous teaching.

Thus, the Qur'an is distinguished by this unique feature that makes it the primary reference for all its written and printed copies. The Qur'an preserved in the hearts is the foundation that ensures the accuracy of the text and its protection from corruption, having been transmitted generation after generation over centuries, reinforcing its authenticity and confirming its credibility throughout history.

According to modern estimates, the number of those who have memorized the entire Qur'an worldwide exceeded 30 million this year. A Muslim child in Mecca, Palestine, Indonesia, Nigeria, or America learns to recite the exact same verses, in the same words and pronunciation that the Prophet recited more than 1,400 years ago, without any alteration or ﷺ Muhammad corruption.

The Muslim community has transmitted this divine text generation after generation in a unique manner of collective preservation, unparalleled in history, until oral memorization of the Qur'an became an ongoing miracle affirming that this Book is truly preserved, just as God promised:

"Indeed, it is We who sent down the Reminder, and indeed, We will be its guardian." (Qur'an, al-Hijr 15:9).

Even in the harshest conditions, as recounted by writer Mustafa Khalifa in his novel *The Shell* (al-Qawqa'a), through the voice of a Christian figure, during his imprisonment in the prisons of the Syrian Baath regime, he unintentionally memorized large portions of the Qur'an. This happened because Islamic scholars in the prison wards would recite the Qur'an aloud to

groups of younger inmates, who would then repeat the verses until they memorized them. Through this process, a cycle of memorization developed in the prisons, until no one in the wards remained without having memorized the entire Qur'an from the very first letter to the last, without the use of paper or books. With every new wave of prisoners, a new cycle of recitation and memorization would begin, including also the sayings of the Prophet (ḥadīth).

This reflects the vitality of oral transmission in preserving the Qur'an throughout the ages.

Prayer in Islam:

According to the prophecy of the Bible (Zephaniah 3:9):

“For then I will restore to the peoples a pure lip, that they may all call on the name of the Lord, to serve Him with one shoulder.”

safah does not only refer to the lips, נֶפֶשׁ The word “lip” in ancient Hebrew but is used in the sense of the unified language and truthful speech. The phrase “pure lip” is a reference to a pure language free from distortion and polytheism, spoken by all believers together in their supplication and worship of the One God. That is, the different peoples, who had been divided in languages and divergent in worship, will be unified by God on one tongue and a common pure worship.

According to the Jewish commentaries:

Rashi, one of the greatest commentators on the Torah, said that “pure lip” means that all nations will speak one language in the worship of God.

Ibn Ezra, also one of the great commentators on the Torah, interpreted “pure lip” as a unified and truthful language in worship, free from the mention of idols.

And according to the Christian commentaries — John Gill's Exposition, Matthew Henry's Commentary, and Jamieson-Fausset-Brown Commentary: the nations will have one faith and a common worship, and God will unite them in one worship of Him. “To serve Him with one shoulder” means in unity and harmony.

As for the phrase: “to serve Him with one shoulder,” it is a figurative image of the orderly row and the collective, unified worship, where all turn to God in complete obedience and harmony. This is clearly fulfilled in the prayer of the Muslims: two billion people from different nations and races, who speak

many languages in their daily lives, yet when they stand before God in prayer, they recite the Qur'an in one pure language – Arabic, a “pure lip” of revelation untouched by distortion throughout the ages. They worship God in straight rows, standing shoulder to shoulder, without class or racial distinctions, all facing one qiblah, in a harmony unmatched in any other religion in the world.

Christian churches and Judaism have diverse rituals and different languages in worship, and they do not share a unified or clear prayer; they neither gather on one word nor on a single pattern of prayers.

God Almighty said: “Indeed, We have sent it down as an Arabic Qur'an so that you may reason” (Surah Yusuf 12:2). And His saying in Surah Ash-Shu'ara: “In a clear Arabic tongue” (26:195).

Prayer in Islam is performed exclusively in the Arabic language, and it is not valid in any other language than the language of revelation, regardless of the language or country of the one praying. This is despite the fact that the vast majority of Muslims today (about 85%) are non-Arabs, while Arabs make up only about 15% of the total Muslim population.

So every Muslim, wherever he may be, must pray using the very same words prayed, without any change or  with which the Prophet Muhammad translation. For this reason, Muslims alone preserve the original language of revelation in their daily worship, making prayer an effective means of safeguarding the divine texts from alteration and distortion. Thus, you will find no difference between a mosque in Mecca and a mosque in Russia, India, or Brazil; you will hear the same verses recited with the same pronunciation and performance in every prayer, in every mosque, all over the world.

This unique linguistic and devotional unity has never been achieved in any other religion.

So how can a text revealed in the seventh century remain preserved, letter for letter, recited today across the entire earth in the same performance and in the same language? How can it withstand centuries of scrutiny, doubt, and criticism without a single flaw or contradiction being found in it – yet not be from God?

Qur'anic Manuscripts:

The writing of the Holy Qur'an dates back to the time of the Prophet Muhammad (peace be upon him), when it was preserved in memory and also written on parchment and other materials. After the Prophet's death, the Qur'an was compiled into a single volume during the caliphate of Abu Bakr al-Siddiq, and later its readings were unified during the caliphate of Uthman ibn Affan. The purpose of this process was to preserve the Qur'anic text and prevent any differences in its recitation or writing.

There are many Qur'anic manuscripts dating back to the lifetime of the Prophet and the early period of Islam in the first century AH (7th century CE). Scholars use several methods to study these manuscripts, including:

Textual analysis: Researchers compare the ancient texts with the current Qur'anic text to verify any differences or changes, and to confirm the stability of the Qur'an throughout history.

Radiocarbon dating: A precise scientific method used to determine the actual age of manuscripts, helping to establish the time of their writing.

Among the most prominent of these manuscripts:

- **The Birmingham Qur'an Manuscript:**

Considered one of the oldest known Qur'anic manuscripts, written on parchment in the 7th century CE. Radiocarbon analysis proved that its date, which strongly goes back to the lifetime of the Prophet Muhammad, confirms the stability of the Qur'anic text since its earliest origins.

- **The Topkapi Manuscript (Mushaf of Uthman ibn Affan):**

Preserved in the Topkapi Palace Museum in Istanbul, Turkey, dating back to the first century AH, in the early Islamic state. It is one of the copies written during the caliphate of Uthman ibn Affan (may Allah be pleased with him), who supervised the collection of the Qur'an and the unification of its readings.

- **The Sana'a Manuscripts:**

Discovered in the Great Mosque of Sana'a in the 1970s, containing Qur'anic texts written in the Hijazi script, dating back to the first century AH. They are

among the most important discoveries confirming the authenticity and reliability of the Qur'anic text.

- **The Bahrain Qur'an Manuscript**

One of the rare and early manuscripts, preserved in the Bahrain National Museum. It is considered among the oldest Qur'ans in the Arabian Peninsula, also dating back to the first Islamic century (1st century AH), and it presents texts identical to other ancient Qur'anic manuscripts.

- **The Samarkand Manuscript:**

Preserved in Tashkent, Uzbekistan, traditionally attributed to the era of Uthman ibn Affan. It dates back to the first Islamic century and is considered one of the largest and most famous Qur'ans of the Islamic ages.

- **The Paris–St. Petersburg Qur'an (Metropolitanus / BnF Arabe 328a):**

Divided between the French National Library in Paris and St. Petersburg in Russia, it dates to the first Islamic century, written in fine Hijazi script with high-quality craftsmanship.

- **The Cairo Qur'an Manuscript:**

Currently preserved in the Egyptian National Library in Cairo, dating to the late first Islamic century. It is regarded as an important witness to the tradition of copying large Qur'ans in the earliest Islamic era.

- **Other Qur'anic Manuscripts around the world:**

These include manuscripts in the University of Tübingen (Germany), written in Hijazi script and radiocarbon-dated to the mid-7th century CE (1st Islamic century).

- **The Bergsträsser Qur'an (Berlin State Library, Or.4315):** Written in early Kufic script, dating to the 1st Islamic century.

- **The British Library Qur'an (Or. 2165):** From the 1st Islamic century.

- **The Vienna Qur'an Manuscript:** Among the earliest preserved in Europe.

- **Manuscripts from St. Catherine's Monastery (Sinai):** Extremely early Qur'anic fragments dating back to the very beginnings of Islam.

All of these Qur'anic manuscripts, dating back to the earliest centuries of Islam, provide conclusive proof of the textual stability and consistency of the Qur'an. They demonstrate its remarkable uniformity across the ages – from until today – without alteration, addition, omission, ~~the~~ the time of the Prophet or variation between copies. Despite being preserved in libraries and museums worldwide, scattered across multiple countries, their texts remain completely identical. This unique consistency, sustained across thousands of handwritten copies, is unmatched by any other religious scripture in history.

The Miracles of the Qur'an

One of the most prominent features of the Qur'an is that it contains multiple types of miracles, ranging from eloquence and legislation to scientific miracles and more, making it a unique text with no equal. Its miracles are countless, its wonders never cease, its treasures never end, and its knowledge is ever-renewing. I will briefly point out some of these types of miracles:

When the disbelievers of Quraysh denied the Prophet Muhammad (peace be upon him), Allah challenged them to produce something like the Qur'an:

“Then let them produce a statement like it, if they are truthful.” (Surah At-Tur 52:34)

But they could not. Then Allah made the challenge easier by asking them to produce only ten surahs:

“Or do they say, ‘He has fabricated it’? Say, ‘Then bring ten surahs like it, fabricated, and call upon whomever you can besides Allah, if you are truthful.’” (Surah Hud 11:13)

They failed to produce ten fabricated surahs. Allah then made the challenge even simpler, asking them to produce just one single surah, and to seek help from anyone they wished – poets, writers, eloquent speakers, or scholars:

“And if you are in doubt about what We have sent down upon Our Servant, then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful.” (Surah Al-Baqarah 2:23)

When they were still unable to meet the challenge, Allah declared that He has challenged all of humankind and jinn until the Day of Resurrection to bring anything like the Qur'an, affirming that they will never be able to do so, even if they all joined forces:

“Say, ‘If mankind and the jinn gathered together to produce the like of this Qur'an, they could not produce the like of it, even if they backed one another.’” (Surah Al-Isra 17:88)

Allah explained the reason for their inability:

“But if they do not respond to you – then know that it was revealed with the knowledge of Allah, and that there is no deity except Him. So will you then submit?” (Surah Hud 11:14)

Why Did They Fail and couldn't Imitate It?

Because the Qur'an is unique – neither poetry nor prose – but rather an independent, unprecedented style characterized by features that cannot be imitated or replicated, including:

- The miraculous level of eloquence: The alleged surah must be on the same level of eloquence, rhetoric, brevity, and miraculous linguistic precision.
- Meanings and legislation: The surah cannot be just ornate phrases; it must contain lofty meanings and balanced legislations that surpass human systems.

- Harmony and freedom from contradiction: The surah must be free from mental, linguistic, and logical contradictions, something beyond human ability.
- Faith-based and educational impact: The surah must produce the same spiritual impact the Qur'an leaves on souls – guidance, warning, moral and behavioral training, and directing both mind and heart toward God – as actually happened with those who embraced Islam merely upon hearing it.
- Foretelling the unseen: The surah must include some foretelling of the unseen, future events, or hidden realities, which later come true.
- Linguistic truth and absence of artificiality: It must be devoid of linguistic affectation and contrivance – flowing with natural sincerity as the Qur'an does. Fabrication always carries the scent of artificiality and pretense.
- Continuity and timeless miracle: The surah must remain miraculous across all ages, not only at the time of its revelation – the challenge is for the surah to prove its miraculousness in every era (linguistically, scientifically, legislatively, etc.).
- Psychological dimension and faith impact: The surah must address the depths of human nature, stir the conscience, and produce an immediate effect in the heart that cannot be fabricated – whether awe, humility, or tears – just as the Qur'an's verses did to the Arabs, even among disbelievers despite their denial and obstinacy.
- Natural phonetic and rhythmic beauty: The text must have an internal rhythm, neither poetry nor prose, that captivates the ear and attracts the soul – a beauty that cannot be replicated. The Qur'an possesses a special natural rhythm that flows with harmonious waves to the ear, bringing peace to the soul. Even those who do not understand Arabic are drawn to its recitation and feel its beauty upon hearing it.
- Accurate narration of past nations: The surah must recount the stories of past nations with precise detail, consistent with what history and archaeology later uncovered, without contradiction or myth. The Qur'an told of 'Aad, Thamud, Pharaoh, and the Children of Israel with details unknown to the Arabs and the world at that time, which later proved true in excavations and historical studies.
- Scientific truths of the universe: The surah must include precise references to cosmic and natural truths unknown at the time but confirmed later by modern science. This is a distinctive feature of the Qur'an, which contains

references to the origin of the universe, embryonic development, marine science, atmospheric layers, and other precise sciences inaccessible in the 7th century.

- **Numerical miracle:** The Qur'an possesses a unique numerical miracle humans cannot reproduce. It is not just a matter of arranging words or letters, but a precise numerical harmony, where every letter, repetition, and verse is in its exact place, with accuracy unattainable by humans. Words, letters, and verses repeat in carefully measured ratios, in a way impossible to be mere coincidence. This miracle reveals the Qur'an's mathematical and structural harmony, exposing an internal system that transcends randomness.

"This Qur'anic challenge has stood for more than 1400 years, and no one has succeeded in producing a surah comparable to the Qur'an in all its aspects, despite the development of languages, literature, logic, and sciences today."

Scientific Miracles:

The Origin and End of the Universe:

"Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them?" (Surah Al-Anbiya, 21:30).

"The Day when We will fold up the heaven like the folding up of a scroll for books. As We began the first creation, We will repeat it – a promise binding upon Us. Indeed, We will do it." (Al-Anbiya, 21:104).

Throughout history, false beliefs about the nature of the universe prevailed – such as that the universe is eternal with no beginning, that it would remain forever without an end, that it is infinite in size with no boundaries, or that it is static and unchanging, with stars fixed in their places. (Even Albert Einstein believed in a static universe and introduced what he called the "cosmological constant" into his equations to stabilize it, but he later retracted this after Edwin Hubble's discovery of the expanding universe in 1929, calling it "the greatest mistake of my life.") Other mistaken ideas included that the heavens revolved as one solid piece around the earth, and that the universe's elements were limited to earth, water, air, and fire, with the heavens revolving around them, among other myths and legends.

The Qur'an, however, affirms that the universe is created, with a definite beginning and an inevitable end; that it is bounded within limits that it cannot surpass, even if we cannot perceive them physically. It affirms also that all celestial bodies are in constant motion, running on until an appointed time, that the heaven itself is in continuous expansion, and that the heavens and the earth were originally one mass which Allah split apart, transforming this primordial matter into smoke, from which the earth and the heaven were created.

The confirmation of the universe's expansion in the first third of the 20th century led scientists to the logical conclusion that if one were to trace this expansion backward in time, all forms of matter and energy scattered throughout the universe – as well as space and time themselves – would converge at a single point, nearly zero, a state of nothingness: the initial condition of the universe (the "ratq" phase). That primordial state was infinitesimally small, with a density and temperature beyond human imagination, and then it exploded (the "fataq" phase). From this great cosmic explosion (the "fataq after the ratq") emerged a vast smoke cloud (the "cosmic smoke phase") from which Allah created the earth and the heaven (the "phase of bringing forth earth and heaven"). This future stage is referred to as the "folding up of the heaven" – the great cosmic collapse (what some modern astronomers call "the big crunch").

Our Lord, exalted be He, informed us more than fourteen hundred years ago that He has promised to return the heavens and the earth to their original state, when He said in His Mighty Book:

"The Day when We will fold up the heaven like the folding up of a scroll for books. As We began the first creation, We will repeat it – a promise binding upon Us. Indeed, We will do it." (Al-Anbiya, 21:104).

It is not mere coincidence that verse 30, concerning the creation of the universe (the fataq after the ratq), and verse 104, concerning the destruction of the universe (the ratq after the fataq), both occur in the same surah – Surah Al-Anbiya.

These great cosmic truths about the creation of the heavens and the earth were beyond human comprehension until the mid-20th century or later, when the “Big Bang Theory” emerged – the most widely accepted theory among astronomers and astrophysicists to explain the origin of the universe – after Edwin Hubble’s discovery of the expanding universe in 1929, and after scientific studies presented possible future scenarios for the end of the universe, such as the “Big Rip” or cosmic contraction. Yet the Qur’an had pointed to these realities more than 1,400 years earlier.

Verse: “By the heaven full of pathways” [Adh-Dhariyat: 7]

The word “al-hubuk” means a tightly woven fabric, that is, the sky (the universe) is composed of paths, threads, and an intricate weave. The Qur’an thus describes the universe’s web-like and woven structure with astonishing accuracy.

In the 1970s, scientists began to observe that galaxies are not distributed randomly in the universe as previously thought, but in computer simulations they appeared to cluster into structures resembling threads. This picture became clearer in the 1990s when the Sloan Digital Sky Survey (SDSS) launched a massive mission to map the three-dimensional distribution of galaxies. The results showed that galaxies indeed are distributed in an interconnected network resembling a fabric, with vast voids separating these filaments.

In the first decade of the 2000s, both the Hubble Telescope and the European Southern Observatory (ESO) provided stunning images of galaxies grouped in chains as if laid along invisible threads. The Millennium Simulation further demonstrated how cosmic matter clusters in a way that realistically mirrors this cosmic web.

In 2014, the journal *Nature* published the first study offering direct imaging of what is believed to be the dark matter filaments connecting galaxies, explaining the mechanism that holds this cosmic web together. Then, in 2021, the Dark Energy Spectroscopic Instrument (DESI) began an unprecedented mission to chart a precise map of the cosmic web by measuring the positions and velocities of more than 35 million galaxies, aiming to understand the vast filamentary structure that forms the fabric of the visible universe.

George Smoot, Nobel Prize laureate:

“The universe reveals an astonishing fabric-like structure... resembling threads woven from light and matter.”

Carlos Frenk:

“The universe is like a gigantic fabric... with galaxies as knots in a web of filaments and bridges.”

Martin Rees, British astrophysicist:

“These cosmic filaments give a sense of the universe’s architectural beauty... as if they were carefully woven.”

“And not absent from your Lord is an atom’s weight within the earth or within the heaven or anything smaller than that or greater but that it is in a clear Record.”

(Surah Yunus, verse 61)

The Qur’an teaches us that there exists something smaller than the atom, too subtle to be seen, and that everything – whether smaller or greater than it – is known to Allah and recorded in a “clear Book.”

The discovery of subatomic particles began in the 20th century, thanks to advances in technology and modern physics. Scientists found that the atom is not the smallest entity, but is composed of a nucleus (protons and neutrons) orbited by electrons. Later, it was discovered that even these particles are not fundamental: protons and neutrons are made up of quarks, bound together by gluons, while electrons belong to the family of leptons. Hidden particles were also found, such as the neutrino, whose mass is far smaller than that of the electron, with billions passing through our bodies every second without us noticing, due to their extremely weak interaction with matter.

This entire framework is now known as subatomic particles, forming the foundation of the Standard Model of particle physics.

Stephen Hawking:

“The laws governing the smallest particles in the universe reveal astonishing precision, as if written in a cosmic manuscript.”

Richard Feynman, Nobel Prize-winning physicist:

“If, in some cataclysm, all scientific knowledge were to be destroyed and only one sentence preserved, it would be: all matter is made of atoms, and these atoms are themselves made of smaller particles.”

“And We made the sky a protected ceiling.”

(Surah Al-Anbiya, verse 32)

This verse points to the role of the atmosphere as Earth’s protective shield against harmful radiation and deadly materials.

Scientists discovered the first major atmospheric layer, the stratosphere, which contains the ozone layer. This layer absorbs ultraviolet radiation from the sun, shielding living organisms from lethal damage.

In the 1950s, with the aid of satellites, researchers observed that meteors and cosmic debris burn upon entering Earth’s atmosphere, particularly in the mesosphere. This phenomenon confirmed the atmosphere’s role as a protective barrier, preventing most celestial objects from striking Earth’s surface.

In 1958, American scientist James Van Allen announced the discovery of radiation belts surrounding Earth, later named the Van Allen Belts. These belts, formed by Earth’s magnetic field, deflect charged solar particles, offering further protection against lethal solar and cosmic radiation.

NASA’s research in the 1970s confirmed that the atmosphere functions as a regulatory system for Earth’s temperature: it absorbs part of the sun’s heat during the day, while reducing heat loss at night. This balance prevents Earth’s surface from either freezing or burning, sustaining life in a stable environment.

**“And it is He who created the night and the day, and the sun and the moon;
each floating in an orbit.”**

(Surah Al-Anbiya, verse 33)

This verse refers to the motion of celestial bodies in their orbits, and modern astronomical research confirms the accuracy and depth of this Qur’anic description. Planets rotate on their axes and revolve around the sun in fixed orbits.

Scientific studies have precisely demonstrated this reality: Earth rotates on its axis at a speed of about 1,670 km/h at the equator, and revolves around the sun at nearly 107,000 km/h in an elliptical orbit.

With the advancement of science in the 20th century – particularly between 1950 and 1970 – radio telescopes enabled scientists to study these motions with greater clarity.

Then, the launch of the Hubble Space Telescope in 1990 provided humanity with unprecedented images and data on the movement of stars and planets within and beyond our galaxy.

In the second decade of the new millennium, the European Gaia Observatory (2013) embarked on an ambitious project to measure the positions and velocities of over one billion stars with extraordinary precision. It revealed that celestial motions are not mere simple rotations but complex, spiral-like trajectories woven into the fabric of cosmic spacetime.

Thus, the Qur’anic expression “each floating in an orbit” remains comprehensive and profound – encapsulating truths that humanity only discovered with the most advanced observational tools, more than fourteen centuries after the Qur’an was revealed.

Creation of Man and the Development of the Embryo

Surah Al-Mu’minun, verses 12-14:

“We created man from an extract of clay. Then We placed him as a drop of fluid in a secure resting place. Then We created the drop into a clinging

clot, then We created the clot into a chewed-like lump. Then We created the lump into bones, then We clothed the bones with flesh. Then We produced him as another creation. So blessed is Allah, the Best of Creators."

These verses from Surah Al-Mu'minun (12–14) are among the earliest texts to describe the sequential and organized development of the human embryo, in a manner that corresponds to what modern embryology has confirmed centuries later through microscopic observation and anatomical study.

The text begins by referring to the clay-like origin of man: "from an extract of clay," which corresponds to the chemical composition of the human body – made up of earthly elements such as carbon, iron, and calcium.

Then comes the reference to the stage of the nutfah (a drop of fluid), the most precise description of the sperm-drop, which settles in a "secure resting place," i.e., the womb, reflecting the stability of the uterine environment.

Following this is the stage of the 'alaqah (a clinging clot or something suspended), matching the embryo's attachment to the uterine wall and its properties in this stage.

Then the mudghah (a chewed-like lump), resembling a piece of flesh with bite marks, which corresponds to the phase of body somite formation and segmentation.

Next comes the stage of the bones, followed by their clothing with flesh – an extraordinarily accurate reference to the temporal sequence confirmed by the electron microscope: cartilaginous condensation and ossification precede the formation of muscle tissues around the bones. This contrasts with earlier scientific assumptions that flesh formed before bones.

Finally, the phrase: "Then We produced him as another creation." Some scholars interpret this as referring to the development of the nervous system, the emergence of conscious life, or the moment of the soul being breathed in, according to faith-based interpretations.

Dr. Keith L. Moore, one of the most prominent anatomists, stated:

"The Qur'anic sequence of the stages of embryonic development is astonishingly accurate and corresponds to what has been discovered in modern embryology."

“And the heaven We constructed with strength, and indeed, We are [its] expander.” (Adh-Dhariyat: 47)

This verse indicates that the universe is not static but is in a state of continuous expansion – something that was not discovered until the 20th century. How could an unlettered man in the desert of Arabia have known anything about the universe that requires advanced telescopes and scientific knowledge?

Allah the Exalted said: “We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the Truth.” (Fussilat: 53)

In 1929, the scientist Edwin Hubble discovered that galaxies are moving away from one another, which indicated that the universe has been expanding since its origin. This became the foundation of the Big Bang theory. Today, scientists confirm that the universe is undergoing continuous expansion, with galaxies receding at accelerating rates due to dark energy, making the universe larger and more vast as time goes on.

“Do you not see that Allah drives clouds, then joins them together, then makes them into a mass, and you see the rain emerge from within them? And He sends down from the sky, from mountains within it, hail, striking with it whom He wills and averting it from whom He wills. The flash of its lightning almost takes away the eyesight.” (Surah An-Nur: 43)

This verse vividly portrays the stages of the formation of rain clouds, as modern meteorological science has discovered.

In the second half of the 20th century, with the development of radar and satellite technologies, it was determined that cumulonimbus clouds form through stages beginning with what is described as “driving” (izjā’) – the pushing of moist air masses by the winds. Then comes the “joining” of smaller clouds through rising air currents, causing them to merge and accumulate vertically into massive towering clouds, which are often associated with thunderstorms and heavy rainfall.

As these clouds develop, the updrafts within them reach very high levels of the atmosphere, where the temperatures are extremely low, leading to the formation of ice crystals and hailstones. These icy masses repeatedly collide and merge within the cloud before falling to the ground. Scientists have observed that such clouds can reach towering heights of 15 km or more, giving them the appearance of “mountains” from above, which the verse describes: “And He sends down from the sky, from mountains within it, hail.”

In the early 20th century, scientists began to understand how clouds form from water vapor carried by winds (“driving the clouds”), then observed through aerial imaging the process of smaller clouds merging to form a single massive one — known as cloud merging. The cumulonimbus clouds are the ones formed by moist, warm air rising upward, cooling, and condensing into massive vertical formations — precisely what the Qur’an calls “a mass.”

Satellite and radar research has confirmed that rain (al-wadaq) indeed emerges from within these towering clouds, exactly as the verse states.

As for “the flash of its lightning almost takes away the eyesight,” this is an incredibly precise description of the intense lightning flashes generated by electrical charge buildup within cumulonimbus clouds. Research has confirmed that lightning discharges can produce flashes thousands of times brighter than the sun’s momentary light, nearly blinding observers — exactly as the verse describes. Optical neuroscience has even documented this phenomenon in pilots and air traffic observers as temporary lightning blindness.

This verse thus stands as one of the most striking examples of the Qur’an’s scientific and descriptive precision in portraying atmospheric phenomena centuries before they were documented in detail by modern observatories such as NASA, NOAA, and the European ECMWF.

“And the mountains as pegs” (Surah An-Naba, 7).

This verse indicates that mountains function like pegs for the earth, stabilizing the earth’s crust and reducing its shaking — a fact confirmed by modern studies in geology and plate tectonics. Mountains are not merely towering landforms; they play a crucial role in stabilizing the earth’s crust and lessening earthquakes to some extent. They also act to distribute the earth’s pressure in a balanced manner, reflecting the Qur’an’s scientific accuracy more than 1,400 years ago.

“We certainly sent Our messengers with clear proofs, and We sent down with them the Scripture and the balance that the people may maintain justice. And We sent down iron, wherein is mighty power and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might.” (Surah Al-Hadid, 25).

In the mid-20th century, with the development of astronomy and nuclear physics, scientists began to understand more clearly the origin of chemical elements in the universe. When astrophysics started to uncover the secrets of element formation, in 1957, Fred Hoyle and William Fowler, along with Geoffrey and Margaret Burbidge, published a groundbreaking paper titled “Synthesis of the Elements in Stars”, which proved that heavy elements like iron are formed only in the cores of massive stars during the final stages of their life cycle. They cannot be produced inside smaller stars like the sun.

In the 1970s, astronomers confirmed that iron is created only under the immense pressure inside giant stars, which then explode at the end of their lives in an event known as a supernova. In recent decades, research from NASA and the European Space Agency (ESA) has confirmed that iron is ejected into space as a result of these explosions, later gathering to form planets, including Earth. Analyses of iron meteorites falling to Earth have matched the theoretical models of iron formation in supernovae — results published in prestigious scientific journals such as *Nature*, *Science*, and the *Astrophysical Journal*.

Thus, the Qur’an’s statement — “And We sent down iron” — preceded this scientific discovery by many centuries.

The Importance of Water: “And We made from water every living thing” (Surah Al-Anbiya, 30).

The Qur’an highlights the essential role of water in sustaining life. Scientific studies confirm that all living beings depend on water for survival.

This verse points to the vital foundation of water for all forms of life, a truth affirmed by modern sciences in biology and ecology. Water is not merely one element of nature but the very basis of creation and the emergence of life. All living cells depend on water for their essential processes, such as cellular transport, metabolism, and temperature regulation.

Life on Earth — from bacteria and plants to humans and marine creatures — cannot exist without water. Geological and molecular biology studies confirm that the earliest forms of life on Earth originated in the ancient oceans, meaning that water was the primary medium for initiating the cycle of life.

This is just a very small glimpse of the scientific miracles of the Qur'an, which reveals the truths of the universe, life, and matter in ways no one could have known at the time of its revelation, and which only became understood in our modern era with the progress of science.

“How could a book revealed in the 7th century contain knowledge only discovered centuries later through scientific advancement, and describe sciences with a precision that humans at the time could never have comprehended? Allah the Exalted said in Surah Al-'Alaq: 'He taught man that which he knew not'" (Al-'Alaq: 5).

The Sharia Law Miracle:

The laws of the Qur'an are distinguished by justice, comprehensiveness, and mercy, reflecting divine wisdom in legislating what is most suitable for humanity. The Qur'an presents laws that cover every aspect of life: governance and administration, laws of war and peace, social relations, economics, criminal justice, marriage, and divorce.

This comprehensive system has remained unchanged for more than 1,400 years. Many of these laws were ahead of their time in justice and compassion, such as the principle of equality in rights and responsibilities between men and women, and care for the poor and needy. The system is characterized by justice and flexibility, making it applicable for every time and place, ensuring the welfare of both the individual and society alike.

Qur'anic Promises as Historical Facts:

The Qur'an contains many divine promises that have been fulfilled throughout history, proving that it is not merely a book offering vague or distant promises, but a record of well-documented historical truths. Each of these promises serves as evidence of the truth of the Islamic message and its continuity across time. These promises reflect divine planning and confirm God's assurance of establishing justice and granting victory to the followers of Islam. Among the examples is the following:

Surah Ar-Rum, Verses 2-4:

"The Romans have been defeated in the nearest land. But they, after their defeat, will overcome within a few years. To Allah belongs the command before and after. And that day the believers will rejoice in the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful."

The Qur'anic text foretold that the Romans would be victorious after their defeat by the Persians. At the time, the Arabs believed it was impossible for the Romans to win again, but God's promise came true about seven years later — for victory is in God's hands alone. The verse was revealed to encourage the believers to remain patient and trust in God's promise.

The verse also mentions that the battle occurred in "the lowest land" (adnā al-ard), where the Romans were defeated. Modern scientific studies have proven that this region is indeed the lowest point on the surface of the Earth — the area around the Dead Sea, which lies about 431 meters below sea level. This matches perfectly with the Qur'anic description of it as "the lowest land" where the battle between the Romans and Persians took place.

The Conquest of Makkah – Surah Al-Fath, Verse 27:

"Indeed, Allah has fulfilled the vision He showed to His Messenger in truth: You will surely enter al-Masjid al-Haram, if Allah wills, in safety — with your heads shaved and [hair] shortened, not fearing [anyone]. But He knew what you did not know, and He has arranged before that a near victory."

This verse reflects the miraculous precision of the Qur'an in foretelling historical outcomes. It prophesied the conquest of Makkah and the safe entry of the Muslims into it, which was fulfilled in the eighth year after the Hijrah.

Historical studies indicate that at that time, Makkah was heavily fortified with defenses and advanced armies, making a peaceful conquest seem nearly impossible from both a military and political perspective. Yet Allah's promise entered with ten ؓwas realized exactly as foretold: the Prophet Muhammad thousand of his companions, achieved victory, and entered al-Masjid al-Haram in peace and security — just as Allah had promised.

This event highlights the absolute accuracy of the divine promise and the fulfillment of the Prophet's vision before the event even occurred.

Surah Al-Qamar, Verse 45:

"The multitude will be defeated, and they will turn their backs in flight."

This verse, revealed before the Battle of Badr, foretold the defeat of Quraysh prior to the battle itself — a prophecy that was fulfilled in the second year after the Hijrah. At that time, Quraysh held overwhelming military and numerical superiority, assembling a large force to retaliate against the Prophet and his companions. Yet Allah granted the Muslims victory ؓMuhammad despite their lack of numbers, equipment, and military experience. When the battle took place, the Muslims numbered only 313 fighters, while the Quraysh had about 1,000. This stark disparity in numbers makes the Muslim victory a clear miracle, especially considering that most Muslims were inexperienced in warfare.

Surah Al-Fath, Verse 20:

"Allah has promised you many spoils of war which you will take. He has hastened this for you and withheld the hands of people from you — so that it may be a sign for the believers and so that He may guide you to a straight path."

Here, Allah promised the believers abundant spoils in future Islamic conquests, granting them immediately the spoils of Khaybar and protecting them from their enemies, as a sign of the truth of His promise and guidance to the straight path. This promise was later fulfilled after the Prophet

death, when Islam spread across al-Sham (Greater Syria), ﷺ Muhammad's Iraq, Egypt, and North Africa, and continued expanding across the world.

The Promise of Supremacy and Prevalence of Islam – Surah Al-Fath, Verse 28:

“It is He who sent His Messenger with guidance and the religion of truth, so that He may make it prevail over all religion. And sufficient is Allah as a Witness.”

This divine promise affirms that Islam is the true and complete religion, destined to prevail over all others. Its teachings present comprehensive solutions to modern moral, economic, and social problems. Islam is the pure revelation from Allah, whose superiority is manifest in its laws that meet the needs of humanity across all ages, ensuring social and economic justice. Allah has guaranteed that Islam will prevail through its strong arguments and clear reasoning. Thus, Islam – with the message brought by the Seal of the – remains superior in its moral and ﷺ Messengers, Prophet Muhammad legislative standards, and dominant through faith and intellect over all religions.

The Miracle of Foretelling the History of Past Nations

The Ark of Prophet Noah (peace be upon him): The Qur'an, the Torah, and Modern Discoveries

The Qur'an tells us about the Great Flood and the Ark of Prophet Noah (peace be upon him), specifying with precision the place where it settled after the flood ended. Allah says:

“And it came to rest upon [Mount] al-Jūdī, and it was said: Away with the wrongdoing people.” (Hud 11:44).

The Torah, however, states that the Ark rested on Mount Ararat, as mentioned in the Book of Genesis: “And the Ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.” (Genesis 8:4).

Modern geological studies indicate that Mount Ararat is a volcanic mountain that has undergone several eruptions over the centuries, with continuous geological activity such as ancient magma and lava flows. This makes it unlikely for a stable surface to exist upon which a large Ark could rest. Thus, the Biblical narrative that specifies Mount Ararat faces serious logical and

geological difficulties. All studies and samples have confirmed that there are no traces of Noah's Ark on Ararat.

On the other hand, historical and archaeological studies, including field surveys and radiocarbon analysis, have shown that Noah's Ark came to rest on Mount al-Jūdī in northern Iraq, just as Allah had revealed in the Qur'an. Scientific expeditions continued to investigate this site in 1953, 1959, 1980, 1987, 1994, and even in recent times. Remains of wooden structures and thick freshwater sediment layers — likely from the Flood — have been found at elevations of more than ten feet, dating back between 7,000 and 3,000 BC.

Dr. Ralph S. Solecki of the Smithsonian Institution in the United States confirmed these findings. Likewise, Martin Wroe reported in *The Observer* in 1994 that the absolute dating of the wooden fragments of the Ark was consistent with this historical period.

Thus, the Qur'an had precisely identified the resting place of Noah's Ark 1,400 years ago, while the Book of Genesis pointed instead to a volcanic mountain on which the Ark could not have come to rest.

Iram of the Pillars (The People of 'Ād)

"Have you not seen how your Lord dealt with 'Ād, Iram of the pillars, the like of which was never created in the lands?" (Surah al-Fajr 89:6–8).

Between 1974 and 1978, thousands of clay tablets were discovered at the site of Tell Mardikh near the city of Ebla in northern Syria, by the Italian archaeological mission led by Paolo Matthiae. These tablets date back to the mid-third millennium BC (around 2500–2250 BC). They were written in the language known as Eblaite, a dialect closely related to Akkadian.

What was astonishing is that some of these tablets, which were commercial and diplomatic records, contained names of cities and regions already known in ancient religious texts. In 1979, the researchers Chaim Bermant and Michael Weitzman published their book *Ebla: A Revelation in Archaeology*, noting that among the names mentioned in the tablets were:

- 'Ād (Ād)
- Iram (Iram)

“Has there not come to you the news of those before you: the people of Noah, and ‘Ād, and Thamūd, and those after them – none knows them except Allah? Their messengers came to them with clear proofs, but they put their hands into their mouths and said, ‘Indeed, we disbelieve in what you have been sent with, and indeed we are in doubt, causing suspicion, about that to which you invite us.’” (Ibrāhīm 14:9)

“And if they deny you, then before them the people of Noah, and ‘Ād, and Thamūd denied [their messengers].” (Al-Ḥajj 22:42)

“But if they turn away, then say, ‘I have warned you of a thunderbolt like the thunderbolt of ‘Ād and Thamūd.’” (Fuṣṣilat 41:13)

- In 2008, UNESCO declared Madā’in Šāliḥ a World Heritage Site, noting that the place connects the civilizations of northern Arabia (Thamūd, Lihyān, Nabataeans). The site of Madā’in Šāliḥ (al-Ḥijr, northwest Saudi Arabia) contains monumental rock-carved tombs dating to the Nabataean civilization, but built upon much older remains going back to the people of Thamūd.
 - Greek and Roman sources: The earliest references to the Thamūd come from Greco-Roman writers, such as Pliny the Elder (1st century CE) in his *Natural History*, where he mentioned a people called the Thamudeni living in northern Arabia.
- Sabaean and Nabataean inscriptions: The name of Thamūd is found in some South Arabian (Sabaean) inscriptions, as well as Nabataean inscriptions.
- Assyrian inscriptions: Records of the Assyrian king Sargon II (8th century BCE) mention that he subdued tribes, including a people called Thamūd.
- North Arabian inscriptions (Lihyānite and Šafaitic): Inscriptions in northern Arabia (al-Madā’in, al-‘Ulā, al-Ḥijr) also contain references to “Thamūd.”

One of the most remarkable aspects of the prophetic news in the Qur’an is that it uniquely mentioned prophets and nations unknown to Jews and Christians in their scriptures, and even to the Arabs themselves, such as the Prophet Hūd (peace be upon him) and his people ‘Ād, and the Prophet Šāliḥ (peace be upon him) and his people Thamūd. These peoples lived in the

Arabian Peninsula and left behind remains still visible today, such as Madā'in Şālih, with its rock-hewn monuments carved with astonishing engineering precision.

Thus, the Qur'an stands as the most truthful reference for the history of humanity and vanished nations. As Allah says:

“These are from the stories of the unseen which We reveal to you. Neither you nor your people knew them before this. So be patient; indeed, the outcome belongs to the God-fearing.” (Hūd 11:49).

Was Muhammad (peace be upon him) mentioned in the Torah and the Gospel?

"Those to whom We gave the Scripture recognize him as they recognize their own sons. But indeed, a group of them knowingly conceal the truth".

[Surah Al-Baqarah: 146]

God says to Moses in Deuteronomy 18:18-19:

"I will raise up for them a prophet from among their brethren, like you (like Moses), and I will put My words in his mouth, and he shall speak to them all that I command him. And it shall be that whoever will not hear My words which he speaks in My name, I will require it of him."

The text clearly states that God will raise a new prophet from "their brethren" and not from the Israelites themselves. The text points to the descendants of Ishmael, who are repeatedly described in the Bible as "your brethren" (Genesis 16:12, 25:18).

Then it says "like you" — that is, like Moses, not only in miracles, but in being a prophet, leader, law-giver, ruler, and master of an entire nation with a complete law. This does not apply to Jesus son of Mary (peace be upon him), who himself stated that he did not come to abolish the law but to fulfill it (Matthew 5:17). He did not establish a law, did not rule among people, did not lead a nation, and did not fight in battle.

The phrase "I will put My words in his mouth" (Deuteronomy 18:18) precisely reflects the scene of revelation as it occurred in Islam, where the Prophet Muhammad (peace be upon him) received the Qur'anic text literally through Gabriel (peace be upon him) — in every issue, incident, and question, word-for-word transmission, recited exactly as it was, without addition or alteration. This text was written down immediately and reviewed with the Prophet (peace be upon him) regularly. This kind of verbal revelation is

unknown in the history of the Israelite prophets, which strengthens the case that the prophecy points exclusively to Muhammad (peace be upon him).

"Say, "Whoever is an enemy to Gabriel — it is he who has brought it down upon your heart, by permission of Allah, confirming what was before it and as guidance and good tidings for the believers."

(Surah Al-Baqarah: 97)

"Whoever does not listen to My words that he speaks in My name, I will require it of him." — here appears the divine threat against those who reject this coming prophet, which confirms the gravity of the coming message and that accepting it is an obligation. Acceptance of the message is not a mere choice, but a matter tied first to one's stance before God, and second before the Prophet (peace be upon him) himself. It is as if God declares openly that the fate of mankind depends on their response to this final prophet.

Surah Al-A'raf, verses 155-157:

"And Moses chose seventy men from his people for Our appointment. And when the earthquake seized them, he said, 'My Lord, if You had willed, You could have destroyed them before, and me as well. Would You destroy us for what the foolish among us have done? This is nothing but Your trial by which You mislead whom You will and guide whom You will. You are our Protector, so forgive us and have mercy on us, for You are the best of forgivers. (155) And decree for us good in this world and in the Hereafter; indeed, we have turned to You.' He said, 'My punishment — I afflict with it whom I will, but My mercy encompasses all things. So I will decree it for those who fear Me, give zakat, and those who believe in Our signs. (156) Those who follow the Messenger, the unlettered Prophet, whom they find written in the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong, makes lawful for them the good things and prohibits for them the evil, and relieves them of their burden and the shackles which were upon them — so those who believe in him, honor him, support him, and follow the light which has been sent down with him — it is they who will be successful.'" (157)

Surah Aal 'Imran, verses 19-20:

"Indeed, the religion with Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them — out of

jealous animosity between themselves. And whoever disbelieves in the signs of Allah — then indeed, Allah is swift in account. (19) So if they argue with you, say, 'I have submitted myself to Allah, and so have those who follow me.' And say to those who were given the Scripture and to the unlettered: 'Have you submitted yourselves?' And if they submit, they are rightly guided; but if they turn away — upon you is only the duty of conveyance. And Allah is Seeing of the servants."

Surah Aal 'Imran, verse 85:

"And whoever seeks a religion other than Islam — it will never be accepted from him, and he will be among the losers in the Hereafter."

Prophecy of Isaiah 29:12

"Then the book is delivered to one who is illiterate, saying, 'Read this, please.' And he says, 'I am not literate.'"

(New King James Version, Isaiah 29:12)

"Then the book will be given to the one who does not know how to read a book, saying, 'Please read this.' And he will say, 'I do not know how to read a book."

This verse represents another prophecy that completes what began in the Book of Deuteronomy concerning the prophecy of the Final Messenger. While God promised: "I will put My words in the mouth of a new prophet, and he shall speak to them all that I command him" (Deuteronomy 18:18), here we find a vivid scene of a written revelation being delivered to an illiterate man, asked to read it, and he responds that he does not know how to read.

This exactly matches what occurred in the very first moments of revelation to the Prophet of Islam, Muhammad (peace be upon him), in the Cave of Hira, when Gabriel came to him and said: "Read." He replied: "I am not a reader (I do not know how to read)." This event is reported in the well-authenticated mutawatir hadith in Sahih al-Bukhari and Sahih Muslim.

Narration of the first revelation:

The Final Messenger of Allah (peace be upon him) first began receiving true dreams, which came like the break of dawn. Then seclusion was made

beloved to him, and he used to retreat in the Cave of Hira for nights on end, worshipping, until one day the truth came to him while he was in the cave.

The angel came to him and said: "Read." He replied: "I am not a reader."

The angel then embraced him forcefully until he could bear no more, and released him, saying: "Read." He said: "I am not a reader." He embraced him a second time, then a third, and finally said:

"Read in the name of your Lord who created.

Created man from a clinging clot.

Read, and your Lord is the Most Generous —

Who taught by the pen —

Taught man that which he knew not."

(Surah Al-'Alaq 96:1-5)

No prophetic figure in history is known to have received revelation in such a manner — with a written message being presented to an unlettered man, commanded to read — except Muhammad (peace be upon him).

Thus:

- Deuteronomy 18 foretells a new prophet, from the brethren (descendants of Ishmael), like Moses, who would receive God's words in his mouth and speak them as commanded.
- Isaiah 29:12 foretells that this prophet would be illiterate, receiving a written revelation and commanded to read.

This was fulfilled exactly in the mission of Muhammad (peace be upon him), the unlettered Prophet, whose very first revelation began with the divine command: "Read."

Deuteronomy 33:2 - The Prophecy of the Threefold Mission of the Prophets of Revelation

Text (Deuteronomy 33:2 - NKJV):

"The LORD came from Sinai, And dawned on them from Seir; He shone forth from Mount Paran, And He came with ten thousands of saints; From His right hand Came a fiery law for them."

The verse describes three consecutive stages in the course of divine revelation to humanity:

"The LORD came from Sinai"

A reference to Moses (peace be upon him), who received revelation on Mount Sinai, and where the Torah's law began. He was the first to bring them the "fiery law."

"And dawned on them from Seir"

"Seir" is a region in Edom, south of Palestine, and the name is traditionally associated with Jesus (peace be upon him), who lived there and spread the light of the Gospel to the Children of Israel. The word "dawned" here indicates a spiritual light, but not a "fiery law," meaning he did not bring a new abrogating law.

"And shone forth from Mount Paran"

According to Genesis (21:21), Ishmael settled in the wilderness of Paran, which is Makkah without historical dispute. The "shining forth" is an expression of the greatest revelation, where the Qur'an descended upon Muhammad (peace be upon him) in the Cave of Hira, from the heart of Mount Paran – a manifest, powerful heavenly light.

The numerical proof: "And He came with ten thousands of saints"

- ribbah, which literally means "ten" רִבְבָּהּ The original Hebrew word is thousand." It was accurately translated in the English versions as:

"Ten thousands of saints."

This matches precisely what happened at the Conquest of Makkah, where Ibn 'Abbas (may Allah be pleased with them both) narrated:

“The Messenger of Allah went out to Makkah with ten thousand of the Companions.”

(Narrated by Al-Bayhaqi in Dala'il, Ibn Kathir in Al-Bidaya wa'l-Nihaya, Al-Waqidi in Al-Maghazi, and Ibn Hisham in Al-Sirah al-Nabawiyyah, Al-Tabari in Tarikhihi).

Thus, the verse predicts with accuracy: the place of revelation (Paran = Makkah), the identity of the Prophet (from the lineage of Ishmael), and the number of his followers at the time of victory: ten thousand Companions.

“From His right hand came a fiery law for them”

This is a reference to the Holy Qur'an, which descended as a guiding “fire,” burning away falsehood, distinguishing between truth and falsehood, and bringing an abrogating and comprehensive law – something neither the Gospel nor the Torah after Moses did.

Surah Aal-Imran, verses 2-4

“Allah – there is no deity except Him, the Ever-Living, the Sustainer of all existence. He has sent down upon you the Book in truth, confirming what was before it, and He revealed the Torah and the Gospel previously, as guidance for the people. And He revealed the Criterion. Indeed, those who disbelieve in the verses of Allah will have a severe punishment, and Allah is Exalted in Might, Owner of Retribution.”

Isaiah 21:13-17 (Prophecy about Arabia):

“The burden upon Arabia: In the thickets in Arabia you will lodge, O caravans of Dedanites. Bring water to meet the thirsty, O inhabitants of the land of Tema, bring bread to him who fled. For they fled from the swords, from the drawn sword, from the bent bow, and from the distress of war...”

- Arabia: A clear prophecy in the Bible that explicitly mentions the Arabs by name.

- The land of Tema: A region north of Medina, geographically linked to it, and historically inhabited by both Jews and Arabs.
- The text describes a time when fugitives (the emigrants) flee from war and the sword, and the people of the region welcome them with water and bread (the Ansar).
- In the Hebrew text, the phrase “bring bread to him who fled” carries the meaning of alliance and shelter, which symbolically refers to the Ansar of Medina.

Habakkuk 3:3-4

“God came from Teman, The Holy One from Mount Paran. His glory covered the heavens, And the earth was full of His praise.”

- Teman is a region located south of Edom, near Medina. This indicates that the scene begins from Medina.
 - Then it mentions Paran = Mecca.
- Thus, revelation began from Jabal al-Nur in Mecca (Paran), then moved and was completed in Medina (Teman), where the Islamic state was established, civil legislation was revealed, and the Muslims fought in defense of the faith.

The Prophecy of Prophet Muhammad in the Song of Songs (Chapter 5)

Chapter 5 of the Song of Songs is considered one of the most sacred passages in Hebrew literature according to the rabbis. It is mentioned in the Talmud: “The whole world does not equal the day on which the Song of Songs was written.” The Song represents a symbolic description of a beloved figure. According to Jewish interpretation, the beloved is the awaited Messiah or the mystical spiritual relationship with God. In Christian interpretation, the Church Fathers interpret it as referring to Jesus son of Mary and the believers.

The literary structure of the Song of Songs (a deep love poem, filled with longing, yearning, and the appearance of the awaited one) shows that we find the name of the Prophet Muhammad literally in the Song along with some of his descriptions.

”מַהֲמַדִּים Looking at the original Hebrew text, we find the key word: “
”מַהֲמַד (Mahamaddim), which is the plural of grandeur for the word “
(Mahamad), corresponding both phonetically and etymologically to the name
Muhammad.

According to the rules of Hebrew, the plural suffix “-im” is used for majesty.
, with the suffix “-im” added. In מַהֲמַד Thus, the root name is Muhammad –
Biblical Hebrew, plural forms are often used for greatness, as in:

- Elohim = God (not “gods”),
- Adonim = Lord.

” is literally “Muhammad the Great” or מַהֲמַדִּים Therefore, the reading “
“Muhammad the Honorable.” But the translators rendered the name
“Muhammad” from the Hebrew into English as “altogether lovely.”

Song of Songs 5:16 (Hebrew text):

חִפּוֹ מִמֶּתְקִים וְכֻלּוֹ מִמַּהֲמַדִּים זֶה דֹּדִי וְזֶה רֵעִי בָנוֹת יְרוּשָׁלַם:

“His mouth is sweetness itself, and he is entirely Muhammad-im. This is my
beloved, and this is my friend, O daughters of Jerusalem.”

Hebrew (verse 10):

דֹּדִי צָח וְאָדוֹם דָּגוּל מִרִבְּבָה:

"My beloved is white and ruddy, distinguished among ten thousand."

white with a reddish hue = צח ואדום •

prominent, outstanding = דגול •

from ten thousand (a myriad) = מֵרֶבֶבָה •

Hadith:

Ali ibn Abī Ṭālib said:

“The Messenger of Allah was white with a reddish tinge.”

(Narrated by al-Tirmidhī in al-Shamā’il 7)

And at the Conquest of Mecca, the Prophet entered the city with ten thousand of his companions, and he was their leader.

11. “His head is like pure gold; his hair is wavy, black like a raven.”

Matching prophetic hadith:

Ali said: “The Messenger of Allah had intensely black hair. When he applied perfume, it was as if the fragrance came out of his very skin. His hair was neither tightly curled nor completely straight.” (Narrated by Tirmidhi in Shamail)

Anas ibn Malik said: “The hair of the Messenger of Allah reached halfway to his ears.” (Narrated by Bukhari)

12. “His eyes are like doves by streams of water, washed with milk, perfectly set.”

hadith:

Ali said: “There was intense blackness in his eyes, and his eyelashes were long.” (Narrated by Tirmidhi in Shamail)

Explanation: Da’j = deep blackness of the eyes; Ahdab = long eyelashes.

13. "His cheeks are like beds of balsam, towers of sweet herbs; his lips are like lilies dripping flowing myrrh."

hadith:

- "He had the most beautiful mouth; when he smiled it was as if light shone forth." (Narrated by Ibn Sa'd)
- "He had beautiful lips and a wide mouth." (Narrated by Bayhaqi in Dala'il al-Nubuwwah)
- "He was the most handsome of people in face and character... white with a reddish tinge, with a wide mouth and long eyelashes. When silent he was full of dignity, and when he spoke he was surrounded by majesty and light." (Narrated by Bukhari and Muslim, from Bara ibn Azib)
- Hind ibn Abi Halah described him: "He had smooth cheeks, a wide mouth, teeth with slight gaps, and when he sweated it was like pearls. His fragrance was more pleasant than musk." (Narrated by Tirmidhi in Shamail)

14. "His hands are like rods of gold set with topaz; his belly is polished ivory decorated with sapphires."

Matching prophetic hadith:

- Anas said: "I never touched silk or brocade softer than the hand of the Messenger of Allah." (Narrated by Bukhari and Muslim)
- Hind ibn Abi Halah said: "His belly and chest were level; he was hairless (on his belly), white and well-formed." (Shamail al-Muhammadiyah)
- Abu Huraira said: "I would describe the Prophet as having whiteness around his sides." (Narrated by Bukhari; kashh = the waist/sides)

15.

"His legs are pillars of marble set on bases of pure gold; his appearance is like Lebanon, stately as the cedars. He walks with speed and firmness."

hadith:

- Ali said: "When he walked, it was as if he descended from a slope." (Narrated by Tirmidhi)

• Al-Bara' said: "I never saw anyone walk more beautifully than the Messenger of Allah; it was as if the earth folded itself for him." (Narrated by Bukhari)

16.

"His mouth is sweetness itself (everything he speaks, referring to revelation), and he is altogether 'Mahmadim' (full of praiseworthy and beloved qualities). This is my beloved, and this is my friend, O daughters of Jerusalem."

Note:

(Mahmadim) uses the suffix -im for grandeur and מִדְּמָה The Hebrew word exaltation. Its root is Mahmad, meaning "the praised, the beloved." This corresponds directly to the name Muhammad in Arabic.

The Prophecy of the "Paraclete" in the Gospel of John

The word "Paraclete" (Greek: παράκλητος – Paraklētos) has been translated in most versions of the Gospels as:

"Comforter," "Helper," "Advocate," "Intercessor," or "Supporter."

Yet the meaning remains ambiguous in context, especially when we read the words of Christ in the Gospel of John, where he explicitly states that the "Paraclete" will not come until after his departure, and that he will only come once Christ is gone.

- John 14:16 – "And I will pray the Father, and He shall give you another Comforter, that he may abide with you forever."
- John 14:26 – "But the Comforter, the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I have said to you."
- John 15:26 – "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

- John 16:7 – “Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.”
- John 16:13–14 – “But when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you.”

These descriptions do not apply to the Holy Spirit (Gabriel, peace be upon him), as claimed by some Christian commentators, but rather clearly point to a human messenger, for the following reasons:

1. The Paraclete will teach them all things and remind them of the sayings of Christ (John 14:26).
2. He will guide them into all truth and will tell them of things to come (John 16:13).
3. He will not speak from himself, but whatever he hears, he will speak (John 16:13).

This corresponds exactly with the Qur’anic description of revelation:

“Nor does he speak from [his own] desire. It is nothing but revelation sent down.” [Al-Najm 53:3–4]

Thus, the Paraclete is not a general term for the Holy Spirit as a heavenly entity, but a distinct person who was to come after Christ to complete his mission. Moreover, the Holy Spirit was already present with Jesus from the beginning:

- Luke 4:1 – “And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit in the wilderness for forty days, being tempted by the devil.”

This shows that Jesus was already filled with the Holy Spirit before his public ministry began; therefore, the prophecy of “the coming of the Paraclete” refers not to the Holy Spirit, but to another awaited figure.

Gospel of John 1:32-34

John the Baptist testified, saying: "I saw the Spirit descending from heaven like a dove, and it remained upon him. I did not know him, but He who sent me to baptize with water said to me, 'The one upon whom you see the Spirit descending and remaining, this is the one who baptizes with the Holy Spirit.'"

Gospel of Matthew 3:16

"When Jesus was baptized in the Jordan, he immediately came up from the water; and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and settling upon him."

Now, compare this with John 14:16 and John 16:7: Christ makes it clear that the Paraclete will only come after he departs – that is, after his departure and the lifting of his soul. This means that the Paraclete is not a Spirit that was already working with Christ, but rather a figure who comes later, following his earthly ministry.

Furthermore, the Israelites were awaiting a specific Prophet. The Gospel of John testifies to this expectation:

"Now this is the testimony of John, when the Jews from Jerusalem sent priests and Levites to ask him, 'Who are you?' He confessed, and did not deny, but confessed, 'I am not the Christ.' And they asked him, 'What then? Are you Elijah?' He said, 'I am not.' 'Are you the Prophet?' And he answered, 'No.'"
(John 1:19-21)

This reveals that the Children of Israel were expecting three distinct figures:

1. The awaited Messiah (the Christ).
2. Elijah the Prophet (since he was taken up to heaven in the Old Testament).
3. "The Prophet" – a prophet who was neither the Messiah nor Elijah, but the Prophet promised in Deuteronomy 18:18:

“I will raise up for them a Prophet from among their brethren, like you [Moses], and I will put My words in his mouth...”

This awaited Prophet is none other than the final Messenger, Muhammad peace be upon him, distinct from both Christ and Elijah.

Moreover, some researchers point out that the original word may have been altered. They argue that it was not Parakletos (Παράκλητος – Paraclete), but rather Periklutos (Περικλυτος), which means “the Praised One” (Ahmad).

This corresponds perfectly to the clear prophecy in the Qur’an:

“And [mention] when Jesus, son of Mary, said: ‘O Children of Israel, indeed I am the Messenger of Allah to you, confirming what came before me of the Torah and bringing good tidings of a Messenger to come after me, whose name is Ahmad.’”

[Surah As-Saff 61:6]

Isaiah 42:1-4:

“Here is my servant, whom I uphold, my chosen one in whom my soul delights. I have put my Spirit upon him; he will bring forth justice to the nations. He will not cry out or raise his voice, nor make his voice heard in the street. A bruised reed he will not break, and a smoldering wick he will not quench. He will bring forth justice faithfully. He will not grow weary or be discouraged till he has established justice in the earth; and the coastlands will wait for his law.”

This passage speaks about a “servant” whom God will send, calling him “the chosen one”, and saying “I have put my Spirit upon him” – which means God’s revelation and support through the Spirit (Gabriel).

“It has been sent down by the Trustworthy Spirit, upon your heart so that you may be one of the warners.” [Qur’an, al-Shu’ara 26:193-194]

“He will bring forth justice to the nations” Isaiah, chapter 42, verse 1.

The Prophet Muhammad (peace be upon him) is the one who came with divine revelation to all nations, not only to the Children of Israel.

“And We have not sent you except as a mercy to the worlds.” [Qur’an, al-Anbiya 21:107]

“Say: O mankind, indeed I am the Messenger of Allah to you all.” [Qur’an, al-A’raf 7:158]

Whereas Jesus (peace be upon him) said:

“I was not sent except to the lost sheep of the house of Israel.” [Matthew 15:24]

“He will not cry out or raise his voice, nor make his voice heard in the street”

Allah says in Surah al-Qalam:

“Nun. By the pen and what they inscribe. You are not, by the favor of your Lord, mad. And indeed, for you is a reward uninterrupted. And indeed, you are of a great moral character.” [Qur’an, al-Qalam 68:1–4]

The Messenger of Allah was neither obscene nor foul in speech. He said:

“The best of you are those with the best character.” (Narrated by Bukhari and Muslim)

When he heard the shouting of people, the Prophet raised his hands and said:

“O Allah, guide my people for they do not know.”

He never quarreled in the markets, nor repaid evil with evil, but forgave and pardoned. (Narrated by al-Tirmidhi)

“A bruised reed he will not break, and a smoldering wick he will not quench.
He will bring forth justice faithfully.”

This means that this prophet will not punish the weak, but rather show mercy and patience with them until their faith is completed.

“And We have not sent you except as a mercy to the worlds.” [Qur’an, al-Anbiya 21:107]

“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; he is concerned over you and to the believers he is kind and merciful.” [Qur’an, al-Tawbah 9:128]

Anas ibn Malik said:

“I served the Messenger of Allah for ten years, and he never once said to me: ‘Uff,’ nor did he ever say about something I had done: ‘Why did you do it?’ nor about something I had not done: ‘Why did you not do it?’ And he was the best of people in character.” (Narrated by Bukhari and Muslim)

“He will bring forth justice faithfully”

That is, he is trustworthy, not altering, hiding, or compromising, but conveying the truth fully.

“And if he had made up some sayings in Our name, We would have seized him by the right hand, then cut off his aorta.” [Qur’an, al-Haqqah 69:44–46]

“He will not grow weary or be discouraged till he has established justice in the earth”

This is an expression of steadfast resolve and determination. It was realized in the Prophet Muhammad, who continued his mission for 23 years, enduring all forms of harm until he delivered the message of Islam, established the foundations of the Sharia, and fulfilled Allah’s promise:

“It is He who sent His Messenger with guidance and the religion of truth to make it prevail over all religion.” [Qur’an, al-Tawbah 9:33]

“And the coastlands (islands) will wait for his law”

Meaning that his law will spread to distant places and faraway islands — exactly as happened with the spread of Islam from Arabia to Indonesia, Malaysia, Africa, Europe, and beyond.

Isaiah 42:11:

“Let the wilderness and its towns raise their voices; let the settlements where Kedar dwells rejoice. Let the inhabitants of Sela sing for joy; let them shout from the tops of the mountains.”

“Kedar” is the son of Ishmael, as mentioned in Genesis 25:13:

“These are the names of the sons of Ishmael, listed in the order of their birth: Nebaioth the firstborn of Ishmael, Kedar, Adbeel, Mibsam...”

Kedar is specifically known as the forefather of the tribes of the Arabian Peninsula, from whom the Prophet Muhammad descended. He symbolizes the northern Arabian tribes — the Adnanites — whose lineage settled in the region of Mecca and its surroundings.

The text points to the fact that the truth will reach the lands of Kedar (the Arabs), and then says: “let them shout from the tops of the mountains.”

This is a remarkably precise description of the call to prayer (takbir and adhan) being proclaimed from the mountain tops in Arabia.

Isaiah 42:17:

“They shall be turned back and utterly put to shame — those who trust in idols, who say to molten images: ‘You are our gods.’”

“Turned back in disgrace”: meaning they will be defeated and driven into retreat.

“Those who trust in idols”: referring to the worshippers of statues and carved images.

“You are our gods”: describing those who say to idols that they are deities.

This verse concludes the great description of the servant whom God sends (in the preceding verses) by affirming that he will disgrace the idolaters and destroy their creed.

Indeed, the Prophet Muhammad demolished the idols in Mecca after the conquest. Around the Kaaba there were 360 idols, and he struck them with his blessed hand and a stick, while proclaiming verses of monotheism:

“The Prophet entered Mecca, and around the Kaaba there were three hundred and sixty idols. He began striking them with a stick in his hand, reciting: {Truth has come, and falsehood has perished. Indeed, falsehood is ever bound to perish.}”

(Sahih al-Bukhari 2478)

As Allah says:

“And say: Truth has come, and falsehood has perished. Indeed, falsehood is ever bound to perish.” (Qur’an, Al-Isra 17:81)

And in reality, no idol remained in the Arabian Peninsula; all were destroyed, and the Arabs transitioned from idol-worship to pure monotheism.

Genesis 49:10:

“The scepter shall not depart from Judah, nor the ruler’s staff from between his feet, until Shiloh comes; and to him shall be the obedience of the peoples.”

The scepter refers to the symbol of rule and authority – meaning that kingship would remain with the tribe of Judah until the coming of Shiloh.

Commentators differed: some Christian translations render it as “the one to whom it belongs” or “he who has the right to rule.” Meanwhile, the Jews saw it as a prophecy of the awaited Messiah – even though their own texts stipulate that the Messiah must be from the line of Judah.

The kingdom of Judah endured until the time of Herod the Great, after which it fell under Roman rule. Jerusalem and the Temple were destroyed in 70 CE, and the Jews were permanently expelled in 135 CE following the Bar Kokhba revolt. Thus, they never regained an independent kingdom or scepter.

Historical reality shows that the promise was not fulfilled in the descendants of Judah, but rather in another nation that was granted the obedience of peoples. The promised Shiloh came – none other than the Seal of the Messengers, Muhammad, from the line of Ishmael – bringing a universal blessing that united both Arabs and non-Arabs.

This is in accordance with God’s promise to His prophet Abraham in Genesis 22:17:

“I will surely bless you, and I will surely multiply your descendants as the stars of heaven and as the sand that is on the seashore. And your descendants shall possess the gate of their enemies.”

Isaiah 49:6:

“I will also make you a light for the nations, that my salvation may reach to the ends of the earth.”

Muhammad (peace be upon him), the Final Messenger: His Morals and Virtues

The Truthfulness of the Messenger:

His title in Mecca before prophethood was al-Sadiq al-Amin (the Truthful, the Trustworthy).

“And if he had fabricated against Us [made up something in Our Name], We would have certainly seized him by his right hand, then We would have cut from him the aorta, and there is none of you who could prevent [Us] from him. And indeed this ‘Quran’, it is a reminder for the righteous. And We certainly know that some of you will persist in denial. and it will surely be a source of regret for the disbelievers. And indeed, this ‘Quran’ is the absolute truth. So glorify the Name of your Lord, the Greatest.”

(Surat al-Haqqah, verses 44–52)

When the Roman emperor Heraclius heard of the appearance of a prophet in the Arabian Peninsula, he summoned one of the leaders of Mecca to question him about this new prophet. That leader was Abu Sufyan, who at that time had not yet believed and was among the fiercest enemies of Islam, in constant war with the Messenger. Abu Sufyan himself narrates:

He (Heraclius) said: “Bring him closer to me.” So they sat me before him and ordered my companions to sit behind me, and said: “If he lies, then refute him.” Abu Sufyan said: “I knew that if I lied they would correct me, but I was a man of standing, and I would have been ashamed of lying. And I realized that the least they would do is to circulate it against me in Mecca. So I did not lie.”

He (Heraclius) said: “Tell me about this man who has appeared among you.”
Abu Sufyan said: “I belittled his matter, and I diminished his status. But he said: ‘Tell me what I ask you.’”

He asked: “How is his lineage among you?”

I said: "Pure, from the noblest of us in lineage."

He asked: "Has anyone among his forefathers claimed such a thing, so that he is imitating him?"

I said: "No."

He asked: "Was he a king whom you stripped of his kingdom, and he brought this speech to regain it?"

I said: "No."

He asked: "Who are his followers?"

I said: "The youth, the weak, and the poor. As for the nobles and those of high status, very few."

He asked: "Those who follow him, do they love him and honor him, or do they dislike and abandon him?"

I said: "None who has accompanied him abandons him."

He asked: "How is the war between you and him?"

I said: "It goes back and forth: sometimes he wins over us, and sometimes we win over him."

He asked: "Does he betray?" I could not find anything against him except one point, so I said: "No, but we are currently in a truce with him, and we do not know what he may do in it." Abu Sufyan said: "I did not want to add anything but that."

He then said: "You claimed he is from the noblest lineage among you, and so indeed are the prophets, chosen only from the noblest of their people. You said that none of his ancestors claimed anything similar, so there is no one he is imitating. You said he had no kingdom stripped away from him, so it is not

about regaining power. You said his followers are the weak and poor, and such are the followers of prophets in every age. You said that none who follows him abandons him, and indeed the sweetness of faith, once it enters the heart, does not depart from it. You said that the war between you and him goes back and forth, and such is the case of prophets: they face trials, but the end is theirs. You said that he does not betray, and so too are the prophets. If you are truthful in what you said, then he will soon control what is beneath my feet. And I wish I could be with him, to wash his feet."

Then he said: "This is the truth regarding him."

"Abd Allah ibn Salam, a Jewish scholar from among the greatest rabbis of Medina, who embraced Islam as did many others, said:

"When I saw his face, I knew that it was not the face of a liar." (Narrated by al-Tirmidhi)

Abu Jahl: From "Abu al-Hakam" to "Abu Jahl"

In Islamic history, Amr ibn Hisham was known as Abu al-Hakam ("the Father of Wisdom") before the mission of the Prophet Muhammad, for he was regarded as one of Quraysh's wise men and a reference point in their disputes. But after the message of Islam appeared, he fiercely opposed it, until the Prophet gave him the name Abu Jahl ("the Father of Ignorance"), a sign of his spiritual blindness and arrogance in the face of God's call.

The prophecy in Isaiah 29:14 corresponds to this transformation:

Isaiah 29:14 – "Therefore once more I will astound these people with wonder upon wonder; the wisdom of the wise will perish, the intelligence of the intelligent will vanish."

This verse describes the collapse of the wisdom of the wise and the intelligence of the intelligent before God's wondrous decree. This was , with a ۞fulfilled when revelation came to the unlettered Prophet miraculous Book that challenged the eloquent masters of language – yet they failed to produce even a single chapter like it, **as God says in Surat Yunus (10:38):**

“Or do they say, ‘He has invented it’? Say, ‘Then bring a surah like it and call upon whomever you can besides God, if you are truthful.’”

Thus the helplessness of the opponents of the message was exposed – foremost among them Abu al-Hakam, who became Abu Jahl. Despite knowing the truth, he persisted in his blind hostility to Islam, turning his supposed wisdom into ignorance. He incited all the tribes against the Prophet, attempted to suppress the message by many failed schemes, and even plotted to assassinate him. In his obstinacy, disbelief, and violent enmity, he resembled Pharaoh in the time of Moses, torturing believers from his own people and blocking others from worshiping God. Hence the Prophet described him as: “The Pharaoh of this ummah.”

And yet, Abu Jahl himself admitted to the truth of the Prophet despite his hostility. God revealed:

“We certainly know that what they say grieves you. But it is not you they deny; it is the signs of God that the wrongdoers reject. And messengers before you were denied, but they endured rejection and harm until Our help came to them. And none can change the words of God. And there has already come to you some information about the messengers.” (Surat al-An'am, 6:33-34)

Neither Abu Jahl nor the other opponents accused the Prophet of lying. They knew his honesty but rejected God's signs out of arrogance. This is evident in Abu Jahl's own words, as narrated by al-Miswar ibn Makhrama from his father:

“O uncle, did you ever accuse Muhammad of lying before he said what he said?”

Abu Jahl replied: “O son, by God, when Muhammad was young among us, he was called al-Amin (the Trustworthy). We never found him to lie, ever.”

Al-Miswar said: “So why then do you not follow him?”

Abu Jahl answered: “O son, we and Banu Hashim(The Prophet's tribe) competed for honor: they fed the people, and we fed as well; they gave drink, and we gave drink; they offered protection, and we offered protection. We were neck-and-neck like two horses in a race. Then they said: ‘A prophet has come from among us.’ How could we ever match this?”

Also In another incident before the Battle of Badr, al-Akhnas ibn Shurayq asked Abu Jahl:

“O Abu al-Hakam, tell me about Muhammad. Is he truthful or a liar? There is no one here from Quraysh besides you and me to hear our words.”

Abu Jahl replied: “Woe to you! By God, Muhammad is truthful, and he has never lied. But when Banu Qusay have taken the standard, the custodianship, the water service, and now prophethood, what will remain for the rest of Quraysh?”

The Testimony of the Disbelievers of Quraysh to the Truthfulness of the Prophet

We find that the disbelievers of Quraysh themselves bore witness to the Prophet’s truthfulness. When the verse was revealed:

“And warn your closest relatives.” (Surat al-Shu’ara, 26:214)

the Messenger of Allah went out, climbed Mount Safa, and called the people of Mecca. They gathered to him, and he asked them:

“O people of Mecca! If I were to tell you that horses were emerging from behind this mountain to attack you, would you believe me?”

They replied: “Yes, we have never experienced you telling a lie.”

He then said to them:

“Then I am a warner to you before a severe punishment.”

The Testimony of the Jews of Medina

Safiyyah (may Allah be pleased with her) was from the leaders of the Jews of Medina, and a prophecy concerning her is found in **Psalm 45 in the Bible**:

“Gird your sword on your thigh, O mighty one.” – This verse points to the Prophet who came with the sword in support of the truth.

- “Kings’ daughters are among your noble women; at your right hand stands the queen in gold of Ophir.” – This verse refers to Safiyyah bint Huyayy (may Allah be pleased with her), for she was a lady from the leaders of Banu Nadir.

- “Hear, O daughter, and consider, and incline your ear; forget your people and your father’s house.” – The psalm asks the bride to forget her people and her father’s house, and this applies to Safiyyah because she left her Jewish people. She told the Messenger of Allah, when he saw a mark on her face and asked about it, that she had seen in a dream that the moon fell into her lap. She mentioned this to her husband, and he slapped her face saying: “You want to become the wife of the Prophet of the Arabs.” The mark remained on her face until the Messenger of Allah married her.

- “So the king will desire your beauty; since he is your lord, bow to him.” – The Messenger of Allah said to her: “Choose: if you choose Islam, I will marry you, and if you choose Judaism, I will set you free and you can return to your people.” She replied: “O Messenger of Allah, I already loved Islam and believed in you before you called me to your home. I have no desire for Judaism, and I have no father or brother among them. You have offered me a choice between disbelief and Islam, and Allah and His Messenger are dearer to me than freedom and returning to my people.”

- “Instead of your fathers shall be your sons; you will make them princes in all the earth. I will cause your name to be remembered in all generations; therefore nations will praise you forever and ever.” – Safiyyah (may Allah be pleased with her) became a Mother of the Believers, and Allah gave her better than her people. The remembrance here is a sign of the enduring remembrance of the Prophet, his wives, and his household.

Her father and her people harbored enmity toward the Prophet. Safiyyah herself narrated about the hostility of her father in particular toward the Messenger of Allah. She said:

“I was the most beloved of my father’s children to him, and also to my uncle Abu Yasir. I never met them with one of their children without them taking me before the others. When the Messenger of Allah came to Medina and stayed in Quba among Banu Amr ibn Awf, my father, Huyayy ibn Akhtab, and my uncle, Abu Yasir ibn Akhtab, went to him at dawn. They did not return until after sunset. They came back tired, dragging their steps with heaviness. I rushed to them as I used to, but by Allah, neither of them looked at me, because of the grief that was upon them. I heard my uncle Abu Yasir saying to my father Huyayy ibn Akhtab: ‘Is it him? Is it truly him?’ He said: ‘Yes, by Allah.’ He said: ‘Do you recognize him and confirm him?’ He replied: ‘Yes.’ He said: ‘So what do you feel toward him?’ He said: ‘Enmity, by Allah, as long as I live.’”

They opposed him because they were expecting the coming of the promised prophet from the descendants of the Children of Israel, and they were not pleased that he came from the Arabs, the descendants of Ishmael.

Allah the Exalted says:

“And when there came to them a Book from Allah confirming that which was with them, and they used to pray for victory against those who disbelieved – then when there came to them that which they recognized, they disbelieved in it; so the curse of Allah is upon the disbelievers.” [Surat al-Baqarah, 2:89]

The Offer of the Chiefs of Quraysh: Wealth, Kingship, and Power to the Prophet

After the Prophet Muhammad began his call to monotheism in Mecca, he faced strong opposition from Quraysh, especially from its leaders who feared losing their status and influence because his message called for abandoning idol worship and eliminating tribal class divisions.

Therefore, Quraysh gathered and decided to try to entice the Prophet with wealth and power. Their idea was to give him great sums of money and grant him royal authority over their tribes, on the condition that he abandon his mission and stop spreading Islam.

But the Prophet rejected all of this outright, demonstrating his absolute commitment to God's command. He said:

"If they were to place the sun in my right hand and the moon in my left hand, on the condition that I abandon this matter, I would not abandon it until God makes it prevail or I perish in the effort."

And he confirmed to them again, saying:

"Even if they were to offer me the entire earth filled with gold, I would never be pleased to disobey my Lord."

His Asceticism in Worldly Life

The Messenger of Allah was the leader of the Ummah and its ruler, responsible for managing the affairs of the Muslims and organizing the financial resources of the state. Yet he embodied a unique model of leadership that combined responsibility with moral asceticism.

He would distribute wealth generously and justly among the poor and needy from zakat and war gains. Despite these responsibilities, and the power that accompanied them, he chose asceticism by his own free will. He distanced himself from anything resembling luxury or extravagance, affirming that true honor with God is attained through piety, humility, and mercy, as Allah says:

“Indeed, the most noble of you in the sight of Allah is the most righteous of you.” [Qur’an, Surat al-Hujurat 49:13]

The Messenger of Allah said:

“This world is a place of passage, not a place of permanence, so work for what comes after it.” (Narrated by al-Nasa’i)

He never took from this world more than what sufficed his basic needs, never going beyond the limit of subsistence. He would often pray:

“O Allah, make the provision of the family of Muhammad only that which suffices them.” – meaning only enough to remove hunger and cover the basic needs of living.

Abdullah ibn Mas’ud reported:

“I entered upon the Prophet while he was in a small room like a bathhouse. He was lying on a mat woven from palm leaves, and its fibers had left marks on his side. I wept. He asked: ‘Why do you weep, O Abdullah?’ I said: ‘O Messenger of Allah, Khosrow and Caesar walk upon silk and brocade, and you are sleeping on this mat that has left marks on your side!’ He said: ‘Do not weep, O Abdullah. For them is this world, and for us is the Hereafter. My example and the example of this world is like that of a rider who takes shelter under a tree’s shade on a hot summer’s day, then moves on and leaves it behind.’”

Anas ibn Malik said:

“The Messenger of Allah was the most ascetic of people regarding worldly life. The most he ever possessed was a cloak and a simple outer garment. He would work with his own hands and eat whatever was placed before him.”
(Narrated by al-Bukhari and Muslim)

A'ishah said:

“The Messenger of Allah never filled his stomach with wheat bread for three consecutive days until he passed away.” (Narrated by al-Bukhari and Muslim)

She also said:

“The Messenger of Allah died without ever having been satisfied with bread and oil in one day, even twice.”

Amr ibn al-Harith said:

“The Prophet left nothing behind except his weapon, his white mule, and a piece of land that he left as charity.”

The Character of the Messenger of Allah

Allah, the Exalted, praised him in a way He never praised any other prophet, saying:

“And indeed, you are upon an exalted standard of character.” [Qur'an, Surah al-Qalam 68:4]

When A'ishah (may Allah be pleased with her) was asked about the character of the Prophet, she replied:

“His character was the Qur'an” – meaning that his life was a practical embodiment of the Qur'an's commands and prohibitions, adopting the noble manners praised in the Qur'an and keeping away from all that it condemned.

His Forgiveness

The Incident of Ta'if

When the harm of the people of Mecca became unbearable, the Prophet decided to travel to Ta'if to call its people to Islam. He began by approaching the leaders of the city, inviting them to God. But they responded harshly, telling him to leave their land. Not only did they reject him, they incited their foolish and lowly ones against him. They pursued him, insulting him, shouting at him, and pelting him with stones until his feet were wounded and bleeding.

The youth of Ta'if drove him through the streets, striking him with stones until his blessed feet bled profusely. Despite this great pain, the Prophet continued praying for their guidance and mercy. He did not curse them nor seek vengeance. At that moment of extreme trial, the Angel Jibril came to him and offered to crush the people of Ta'if between two great mountains as punishment for their cruelty. But the Prophet refused, saying:

“Rather, I hope that Allah will bring forth from their descendants those who will worship Him alone and not associate anything with Him.”

The Conquest of Mecca

For many years, the Prophet Muhammad suffered the worst forms of persecution and oppression in Mecca at the hands of his people. He was driven out of his homeland, conspired against, and fought relentlessly in their attempts to extinguish his message.

After years of struggle, when Quraysh broke the Treaty of Hudaibiyyah and violated its agreements, the Prophet marched back to Mecca with ten thousand of his Companions to liberate it from tyranny and corruption. They entered the city in silence and perfect order, avoiding fighting except against those who initiated it, as per the Prophet's command. Many of the Meccans accepted Islam, and Allah granted them victory.

The Prophet then entered the Ka'bah, cleansed it of idols, and rededicated it to the worship of Allah alone. He proclaimed a general amnesty for the people of Mecca, declaring:

"Go, for you are free."

This pardon included all who had previously harmed him, fought against him, or persecuted his followers. He ordered no retribution, nor did he seek revenge for himself or his Companions. Instead, he forgave them all, demonstrating the greatest qualities of mercy, forgiveness, and forbearance. He instructed his Companions to follow the same path: not to wrong anyone, nor to take anything unlawfully.

This event revealed the Prophet's noblest qualities: mercy, forgiveness, and magnanimity. He even likened his situation to that of Prophet Yusuf (Joseph) when he forgave his brothers, saying to the people of Mecca:

"My example and your example is like that of Joseph when he said to his brothers: 'There is no blame upon you today. May Allah forgive you, and He is the Most Merciful of the merciful.'" [Qur'an, Surah Yusuf 12:92]

His Humility

A'ishah (may Allah be pleased with her) was asked: "What would the Messenger of Allah do in his house?" She replied: "He was a man like other men: he would remove lice from his clothes, milk his sheep, sew his garment, serve himself, mend his sandals, and do what men normally do in their homes. He would be in the service of his family, and when he heard the call to prayer, he would go out to the prayer."

Anas ibn Malik was asked about the character of the Messenger of Allah, and he said:

"He used to wear wool, ride a donkey, sit on the ground, tie up the goat, milk it, and eat on the ground. He would say: 'I am only a servant, I sit as a servant sits.'"

The Prophet said:

“Do not exaggerate in praising me as the Christians exaggerated in praising the son of Mary. I am only a servant, so say: the servant of Allah and His Messenger.”

He warned against arrogance in the strongest terms, saying:

“No one who has an atom’s weight of arrogance in his heart will enter Paradise.”

His Mercy

The Prophet said:

“You are given provision and victory only because of your weak ones.”

Anas said:

“I served the Prophet for ten years, and by Allah, he never once said ‘uff’ to me, nor did he ever say to me, ‘Why did you do such-and-such?’ or, ‘Why did you not do such-and-such’”

A’ishah (may Allah be pleased with her) said:

“The Messenger of Allah never struck a servant of his, nor a woman, nor struck anything with his hand – except in jihad in the path of Allah.”

Ibn Mas’ud said:

“We were with the Messenger of Allah on a journey. He went away to relieve himself. We saw a bird with two chicks, so we took the chicks. The bird came and fluttered around in distress. Then the Prophet came and said: ‘Who has distressed her by taking her young ones? Return her young ones to her.’”

The Prophet described the people of Paradise, saying:

“The people of Paradise are three [types]... and among them is a man who is merciful and tender-hearted towards every relative and every Muslim.”

He also said:

“The merciful are shown mercy by the Most Merciful. Show mercy to those on earth, and the One in heaven will show mercy to you.”

He would answer the invitations of both free men and slaves, the wealthy and the poor. He would visit the sick even in the farthest parts of the city, and he would accept the excuses of those who came with apologies.

The Prophet kissed al-Hasan ibn Ali (his grandson). Al-Aqra' ibn Habis said to him: “I have ten children and I have never kissed any of them.” The Prophet replied:

“Whoever does not show mercy will not be shown mercy.”

In another narration, he said to him: “Do I have any control if Allah has removed mercy from your heart?”

Anas ibn Malik said:

“While we were in the mosque with the Messenger of Allah, a Bedouin came in and began to urinate in the mosque. The Companions shouted at him, ‘Stop! Stop!’ But the Messenger of Allah said: ‘Do not interrupt him, leave him.’ They left him until he finished. Then the Messenger of Allah called him and said: ‘These mosques are not for urine or filth; they are only for the remembrance of Allah, prayer, and the recitation of the Qur’an.’ He then ordered a man to bring a bucket of water and pour it over the spot.”

The Bedouin’s action was shocking, but the Prophet responded not with anger, but with calmness, teaching, and mercy.

His Generosity

A man once came to the Prophet and asked him for something, so he gave him a herd of sheep that filled the space between two mountains. The man returned to his people and said: “O my people, accept Islam, for Muhammad gives with the generosity of one who does not fear poverty.”

On another occasion, ninety thousand dirhams were brought to the Prophet.

He placed them on a mat, then stood and distributed them until nothing remained. He did not turn away a single petitioner until it was all given out.

His Modesty

Anas said: "The Prophet was extremely modest."

Abu Sa'id said: "The Prophet was more modest than a virgin in her chamber."

Abu Hurairah narrated that the Prophet said: "Faith has over sixty branches, and modesty is a branch of faith."

His Courage

Ali said: "On the Day of Badr, I saw us seeking protection behind the Prophet, while he was the closest of us to the enemy. He was the bravest of men that day."

The Messenger of Allah was the most handsome of people, the most generous of people, and the most courageous of people.

One night, the people of Madinah were alarmed by a loud sound. Some men went out to investigate, but the Prophet had already preceded them, returning after having gone to the source of the noise. In another narration, it is said that he had already confirmed what the matter was. He was riding a bareback horse belonging to Abu Talhah, with a sword around his neck, and he said: "Do not be afraid, do not be afraid."

Prophecies and Miracles of the final Messengers, Muhammad

The Qur'an

The Qur'an is the everlasting and greatest miracle of the Prophet. It is the speech of Allah revealed in truth, a timeless miracle of eloquence and legislation that rectifies human affairs until the Day of Judgment – unlike the sensory miracles of previous prophets, which appeared only in their times. Allah challenged mankind and jinn to produce something like it, or even a single chapter like it, and they failed – and will forever fail. Unlike sensory miracles that end with their moment, the Qur'an remains a living testimony to the truth of the message, with each generation finding proof of its miraculous nature in its eloquence, laws, news of the unseen, and truths that become more evident with scientific progress.

Splitting of the Moon

Allah the Exalted said in the Qur'an:

“The Hour has drawn near, and the moon has split.” (Surah al-Qamar, 54:1)

Many authentic hadith report this miracle. Among them:

- Anas ibn Malik (may Allah be pleased with him) narrated that the people of Mecca asked the Messenger of Allah to show them a sign, so he showed them the moon split into two parts until they saw Mount Hira between them.
- Abdullah ibn Abbas (may Allah be pleased with them both) said: the moon was split during the time of the Messenger of Allah.

The people witnessed this miracle across the Arabian Peninsula. The Meccans did not believe, saying: “Muhammad has bewitched us.” Then they reconsidered, saying: “Look to those who come from outside Mecca, for Muhammad cannot bewitch the whole world.” The next day they asked those who had come from outside, and they confirmed that they too had seen it.

Reports also indicate people outside Arabia witnessed the splitting. Among the non-Islamic attestations:

- **Persian Manuscripts:** Most notably, the *Falnameh* manuscript, which contains an illustration of a man pointing to a split moon in the sky. The scene conveys a visual record of a great historical event related to the moon, with mention that Muhammad split the moon, included among depictions of prophetic events.
- **Codex Madrid:** Preserved in the National Library of Spain in Madrid, this manuscript includes details of the event of the moon's splitting and stands as another historical testimony of this sensory miracle.

Healing the Sick

- Abdullah ibn Atik (may Allah be pleased with him), when the Prophet sent him to kill Abu Rafi' the Jew, broke his leg during the mission. The Prophet told him to stretch out his leg, then he wiped over it, and the fracture was healed instantly so that he was able to walk at once.
- Qatadah ibn al-Nu'man fought on the Day of Uhud and was struck by an arrow that knocked one of his eyes out of its socket. He came to the Prophet carrying it in his hand. The Prophet took the eye, put it back in its place, and prayed for him. It returned to normal and became the most beautiful and sharpest of his eyes.
- Al-Sa'ib ibn Yazid once complained of pain, so the Prophet wiped his head and prayed for blessing upon him. Then the Prophet performed ablution, and al-Sa'ib drank from the leftover water, and his pain disappeared.
- Jabir ibn Abdullah suffered from a severe illness that confined him to bed, until he could no longer recognize those around him. The Prophet visited him along with Abu Bakr al-Siddiq (may Allah be pleased with him). The Prophet asked for water, performed ablution with it, and sprinkled some of it on Jabir, who immediately recovered from his illness.

Al-Isra' and al-Mi'raj

"Exalted is He who took His servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed..." (Surah al-Isra, 17:1)

The miracle of al-Isra' and al-Mi'raj stands as one of the greatest miracles of the Prophet after the revelation of the Qur'an, for it transcended the laws of physics and time. He was carried from Mecca to al-Masjid al-Aqsa, then ascended through the highest heavens until he reached Sidrat al-Muntaha (the Lote Tree of the Utmost Boundary).

In this journey that broke through the limits of space and time, beyond human imagination, the Prophet beheld some of the greatest signs of his Lord, was shown the unseen, witnessed the abodes of the people of Paradise and the destinies of the people of Hell, and Allah gathered all the prophets together, with Muhammad leading them in prayer. This moment embodied the unity of the divine message across all ages.

Increasing Food and Drink through His Blessing

There are numerous well-documented hadiths and historical reports, too many to count, in which the Prophet blessed food or water so that it increased miraculously, until it was sufficient for everyone and even more remained. These events occurred on different occasions, such as during battles or long journeys, demonstrating the Prophet's mercy toward the Muslims and his concern for their needs. They also reflect Allah's power to place blessing in what is little, making it abundant through the Prophet's supplication and prophethood.

Hearing the dead's People in the Graves

Anas ibn Malik said:

“While the Messenger of Allah and Bilal were walking through al-Baqi' cemetery, the Messenger of Allah said: 'O Bilal, do you hear what I hear?' He said: 'No, by Allah, I do not.' He said: 'Indeed, I hear the people of the graves being punished.'”

Anas also reported:

On the night of Badr the Messenger of Allah said: "This is the place where so-and-so will fall tomorrow, if Allah wills," and he placed his hand on the ground. Then he said: "This is the place where so-and-so will fall tomorrow, if Allah wills." By the One Who sent him with the truth, they did not fall beyond those very spots. They were thrown into the well, and the Messenger of Allah came to them and said: "O so-and-so son of so-and-so, and O so-and-so son of so-and-so, have you found what Allah promised to be true?" They said: "O Messenger of Allah, are you speaking to bodies with no souls?" He replied: "You do not hear better than they do, but they cannot answer me."

Water Flowing from Between His Fingers

The Companions narrated that, by Allah's permission, water would gush from between the Prophet's fingers when needed, either for drinking or for ablution. Among these reports:

- Anas ibn Malik said:

"I saw the Messenger of Allah when the time for the 'Asr prayer had come and the people were searching for water for ablution but could not find it. The Messenger of Allah was brought a small container of water. He placed his hand in it, then ordered the people to perform ablution from it. Anas said: I saw water gushing from beneath his fingers, and the people performed ablution until all of them had finished."

- Abdullah said:

"We used to count these signs as blessings, while you count them as warnings. We were with the Messenger of Allah on a journey, and our water supply ran short. He said: 'Look for any remaining water.' They brought a small container with a little water. He put his hand into it and said: 'Come to the blessed purification, for blessing is from Allah.' I saw water gushing from between the fingers of the Messenger of Allah, and we even heard the food glorifying Allah while being eaten."

- In the incident of the large bowl (jafnah), Jabir ibn Abdullah) said:

"We came to the camp, and the Messenger of Allah said: 'O Jabir, call out for water for ablution.' I called out: 'Is there any water for ablution? Is there any water?' Then he said: 'Go and bring it to me.' I brought it to him, and he took it in his hand, saying something I did not understand, and squeezed it with

his hands. Then he gave it back to me and said: 'O Jabir, call those who need water.' So the people came and drew water until they were satisfied. Then I said: 'Is there anyone left who needs water?' The Messenger of Allah lifted his hand from the bowl, and it was still full."

These events show Allah's power to provide for His servants, and they stand as among the clear proofs of the prophethood of Muhammad and his miracles.

Testimony of Animals and Inanimate Objects

Among the physical miracles that occurred for the Prophet is the famous incident of the palm trunk which he used to lean on while delivering the Friday sermon. It is narrated that when the Prophet moved to a newly built pulpit, the trunk cried and showed grief and longing for his closeness, until it nearly split apart. The Prophet then descended and embraced it, and it made a sound like a child sobbing until it calmed down. Modern science and studies confirm that plants possess interactive awareness, with mechanisms to sense and respond to their surroundings – so how much more profound would be their response when connected to a noble Prophet sent by Allah, whose presence and blessing touched all beings around him.

One day, the Prophet entered a garden belonging to the Ansar, and a camel came to him groaning with tears in its eyes. As narrated by Bahz and 'Affan: when the camel saw the Prophet, it wailed and its eyes overflowed with tears. The Messenger of Allah stroked its back and its hump, and it calmed down. Then the Prophet asked: "Who owns this camel?" A young man from the Ansar came forward and said: "It belongs to me, O Messenger of Allah." The Prophet said: "Will you not fear Allah concerning this beast that Allah has placed in your possession? It has complained to me that you starve it and overwork it." Similarly, another she-camel complained to him of being overburdened with work and underfed.

Among his miracles was that a tree in one of the valleys of Mecca moved toward him, stood before him, and then returned to its place. Pebbles

glorified Allah in his blessed hand, and he recognized a stone in Mecca that used to greet him before his prophethood. The Companions also witnessed food glorifying Allah while being eaten.

Even the heavens and the earth bore witness to him: a cloud shaded him on his journeys, a tree bent down to him in obedience, and animals and inanimate things wept for him out of love and reverence.

The Protection of Angels for the Prophet

As Allah Almighty said: “But Allah will protect you from the people” (Qur’an 5:67). Among the ways Allah preserved His Prophet was by appointing angels to guard and protect him from every harm. This angelic protection manifested in many events: during battles, on journeys, and even in his daily life, the angels shielded the Prophet from danger and safeguarded his mission until he fulfilled it completely.

Scientific Prophecies and the Future Predictions of the Prophet

In the noble Sunnah there are countless scientific prophecies and future predictions spoken by the Prophet more than fourteen centuries ago. His hadiths contain references to great scientific facts that were not discovered until recently in fields such as astronomy, medicine, biology, and psychology. They also include therapeutic and preventive guidance that modern studies have confirmed to be accurate – from rules of general hygiene to methods of preventing infection and even remedies for certain illnesses.

The miraculous nature of his prophecies is not limited to scientific knowledge; it also encompasses future events of great magnitude that will occur at the end of time. Some of these have already been fulfilled exactly as the Prophet

described them with astonishing precision, while others are still awaiting their fulfillment in the unfolding of history.

Abu Huraira) reported that the Messenger of Allah said:

“Every part of the son of Adam will be consumed by the earth except the tailbone (‘ajb al-dhanab). From it he was created, and from it he will be reassembled.”

There is a very small part of the human body, known as the coccyx (tailbone), that neither perishes nor decomposes, even after death. From it, the reconstruction of the human being will begin on the Day of Resurrection.

Modern studies in embryology and anatomy indicate that the coccyx contains very primitive stem cells known as the primitive streak, which serves as the essential nucleus for the formation of the embryo in its earliest stages. In 1935, the German scientist Hans Spemann conducted pioneering experiments showing that the tailbone region contains the primitive node, responsible for regulating embryonic growth and development. Later, in 2004, laboratory experiments in Germany demonstrated that this part of the body shows remarkable resistance to decomposition – even under burning or prolonged decay – especially when protected within the dense bone.

Furthermore, in 2008, researchers in molecular biology confirmed that the cells of this region contain genetic and regulatory information capable of reinitiating the process of body formation.

The Messenger of Allah said:

“Indeed, the creation of one of you is gathered in the womb of his mother for forty days as a drop (nutfah), then he is a clot (‘alaqah) for a similar period, then a lump of flesh (mudghah) for a similar period. Then the angel is sent to him and breathes the soul into him...”

Modern research in embryology – such as Langman’s Medical Embryology (Sadler, 2019) and Before We Are Born: Essentials of Embryology and Birth

Defects (Moore, Persaud, & Torchia, 2015) – confirms that embryonic development occurs in precise, sequential stages: beginning with fertilization, the formation of the blastocyst, and then progressing into the stages known as ‘alaqah (a clinging clot-like form) and mudghah (a chewed-like lump). According to these sources, the stage of organogenesis (the formation of the basic organs) occurs from the third to the eighth week of pregnancy, and is nearly complete between days 40–42. During this period, the central nervous system begins to develop, and the embryo takes on its first human-like form. This directly aligns with the Prophetic narration that the angel breathes the soul into the embryo after forty days. This harmony between the Prophetic description and modern scientific findings highlights the precision of the hadith in describing the stages of human creation, despite the absence of scientific tools at that time.

Abu Huraira reported that the Messenger of Allah said:

“There is no disease except that the black seed is a cure for it – except for death.”

And Aisha (may Allah be pleased with her) asked the Prophet: “And what is death?” He replied: “Death itself.”

Modern studies have shown that black seed (*Nigella sativa*) contains active compounds such as thymoquinone, which exhibits anti-inflammatory, antioxidant, antibacterial, and antiviral properties. Numerous scientific investigations have confirmed its role in supporting the immune system and alleviating symptoms of chronic diseases.

Research published in renowned journals such as the *Journal of Immunology* and *Cancer Letters* found that thymoquinone enhances immune cell responses, inhibits the growth of cancer cells, and promotes their programmed death (apoptosis). Other studies in the *International Journal of Preventive Medicine* and *Phytomedicine* demonstrated that black seed reduces inflammation, improves insulin sensitivity, and lowers blood glucose levels – benefiting diabetes patients and reducing cardiovascular risk. Furthermore, a study in *Pulmonary Pharmacology & Therapeutics* confirmed

its ability to relieve asthma symptoms by dilating the airways, improving breathing.

All this scientific evidence affirms what was mentioned in the Prophetic hadith, showcasing the profound medical wisdom conveyed by the Prophet – wisdom that has only been revealed in detail through modern scientific research.

The Messenger of Allah said:

“Immorality never appears among a people to the extent that they openly practice it, except that plagues and diseases will spread among them which had never existed in their predecessors.”

This warning was spoken more than 1,400 years ago, pointing to a link between the public spread of immorality and the emergence of new infectious diseases unknown to earlier generations.

From a scientific perspective, modern medicine has confirmed that the rise of sexually transmitted diseases (STDs) – such as HIV/ AIDS, herpes simplex, and advanced bacterial infections like gonorrhea and syphilis – coincided with social and cultural changes that facilitated the wider spread of such practices. Research in the 20th and 21st centuries has also documented the emergence of antibiotic-resistant strains of these diseases, increasing both their danger and rate of transmission.

Epidemiological studies show that many of these diseases spread globally with the advent of open sexual permissiveness, the breakdown of moral boundaries, and lack of awareness – leading to rising rates of STDs and posing a major public health challenge.

This harmony between the Prophetic hadith and modern medicine illustrates the precision of the Prophetic teaching and the depth of its foresight, showing

that moral values are not merely social guidelines but embody profound protection for human health, both physically and psychologically.

The Messenger of Allah also said:

“Whoever unjustly takes a span of land, Allah will encircle him with it on the Day of Resurrection from the seven earths.”

The meaning of “seven earths” remained obscure until the modern era. In the 20th century, and particularly since the 1960s, geological research revealed that the Earth is composed of seven main layers, each with distinct structural and physical properties:

1. The crust
2. The lithosphere
3. The asthenosphere
4. The upper mantle
5. The lower mantle
6. The liquid outer core
7. The solid inner core

Seismic wave data and earthquake measurements confirmed this division with great precision. This represents a striking correspondence between the ancient Prophetic description and modern scientific discoveries.

On the authority of Abu Huraira, the Messenger of Allah said:

“The Hour will not be established until the land of the Arabs returns to being meadows and rivers.”

This hadith points to a large-scale climatic transformation in the Arabian Peninsula, where its barren deserts will once again turn into lush pastures

and flowing rivers, as they were during earlier geological and climatic ages.

Geological studies, along with plant and animal fossils from the Arabian Peninsula, have confirmed that the region once enjoyed a humid climate in various phases of the Holocene and pre-Holocene periods, with forests, rivers, and lakes supporting wide ecological and biological diversity.

Modern research in the field of paleoclimatology – using techniques such as sediment core analysis, tree-ring growth studies, and ice-core sampling – supports the possibility of such cycles repeating. Global climate models suggest that current global warming trends may alter monsoon rainfall patterns, leading to increased precipitation in certain desert regions, including the Arabian Peninsula.

The Prophet also said:

“The Hour will not be established until the earth disgorges its treasures, until it casts forth its hidden resources, and until the barefoot, naked shepherds compete in constructing tall buildings.”

In these two hadiths, the Messenger of Allah foretold astonishing realities that would transform the Arabian Peninsula. The first describes how the earth will reveal its hidden treasures – such as oil and valuable minerals – that had lain buried for thousands of years, unimaginable to the people of that time. These resources transformed the once barren desert into a global economic hub.

The Prophet further foretold that the barefoot, destitute shepherds (the poor Bedouins tending sheep) would one day compete in constructing towering skyscrapers – an image almost inconceivable just a few decades ago. Yet today, this Prophetic vision is vividly fulfilled before our eyes: the Arabian Gulf, with cities like Riyadh, Dubai, Abu Dhabi, and Doha, has risen from poverty to immense wealth and urban development, building some of the tallest and most modern skyscrapers in the world.

This prophecy is not a myth but a reality confirmed by modern economics, urban sociology, and history: the discovery of oil triggered a dramatic

transformation, propelling Gulf societies from desert poverty to global prosperity, shaping skylines that now touch the heavens.

The Messenger of Allah said:

“If you hear of it (the plague) in a land, do not enter it; and if it occurs in a land while you are there, do not leave it fleeing from it.”

The Prophet instructed Muslims with precise preventive measures against contagious diseases, teaching them the principle of quarantine more than 14 centuries ago, in order to prevent the spread of infection. Modern science has confirmed that contagious diseases such as plague, cholera, influenza, and COVID-19 spread rapidly among humans through air and contact. Today, the World Health Organization adopts similar strategies of isolation and quarantine, travel restrictions, and closure of public places to control outbreaks – exactly as the Prophet taught:

- “If you hear of it in a land, do not enter it” → prohibition of traveling into infected areas.
- “If it occurs in a land while you are there, do not leave it fleeing from it” → quarantine of affected regions.

The Prophet foretold the martyrdom of Uthman, the third Caliph of Islam. Aisha (may Allah be pleased with her) reported that the Messenger of Allah said:

“O Uthman! Perhaps Allah will clothe you with a garment (a metaphor for the Caliphate). If the hypocrites demand that you remove it, do not remove it until you meet me.”

The Prophet informed Uthman that he would assume leadership, and that hypocrites would gather against him to strip him of it, advising him not to surrender it. Uthman indeed became Caliph in 24 AH after the death of Umar ibn al-Khattab (may Allah be pleased with him). Toward the end of his rule, the hypocrites and rebels, led by Abdullah ibn Saba, besieged his house and demanded that he step down. Remembering the Prophet’s advice, Uthman

said: “By Allah, I will not remove a garment with which Allah has clothed me,” and he remained steadfast until he was murdered unjustly as a martyr, reciting the Book of Allah in his home in 35 AH.

The Prophet also said:

“The Caliphate after me will last thirty years, then it will become kingship.”

This prophecy was fulfilled precisely: after the Prophet’s death, the Rightly Guided Caliphs – Abu Bakr, Umar, Uthman, and Ali) – ruled for a combined total of about thirty years. Thereafter began the dynastic monarchy of the Umayyads, exactly as the Prophet foretold regarding the sequence of governance after him.

“How could an unlettered man, who neither read nor wrote, living 1,400 years ago in the harsh deserts of Arabia amidst ignorance, precede modern science and teach humanity truths of medicine, governance, and the unseen, along with precise future predictions that would only be confirmed centuries later? Is this not a clear proof that it was divine revelation from Allah – containing knowledge, wisdom, and mercy – beyond the capacity of any human of that era?”

Slavery in Islam

Slavery did not originate in Islam; rather, it was central to the social and economic structures of the pre-Islamic era and other civilizations. Before the advent of the Prophet's mission, the slave trade was an integral part of the economies of the Roman, Byzantine, and Persian empires. Enslavement often came through war captivity, the sale of slaves, or servitude in the households of the wealthy. In the revealed religions before Islam, the Torah and the Gospels permitted – and even encouraged – slavery and the permanent ownership of slaves (Leviticus 25:44–46).

Islam came with a legislative and social system aimed at restricting injustice, encouraging emancipation, fostering brotherhood, and opening pathways for social advancement. While in other civilizations and religions the doors of slavery were left wide open through multiple causes – including war captives, debt bondage, kidnapping, maritime piracy that enslaved nations, penal slavery imposed as lifelong punishment, hereditary slavery according to the laws of the Bible which stipulated that the children of slaves were born into slavery regardless of circumstances, tax slavery in which peasants' children were taken in lieu of taxes, religious slavery without right such as during the Crusades which produced Muslim slaves, poverty slavery in which the poor sold themselves or their children voluntarily to secure food and protection, and the transatlantic trade which saw millions of Africans kidnapped and forcibly transported to work on plantations in the Americas – Islam instead sought to limit and regulate the practice.

Islam recognizes no superiority of one race over another or one skin color over another. Allah the Exalted says:

“O mankind, indeed We created you from a male and a female and made you peoples and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is All-Knowing, All-Aware.” (Qur'an, al-Hujurat 49:13).

And the Messenger of Allah said:

“O people, your Lord is One. Verily, there is no superiority of an Arab over a non-Arab, nor of a non-Arab over an Arab; nor of a red over a black, nor of a black over a red – except by piety. Indeed, the most noble of you in the sight of Allah is the most righteous of you.”

Allah the Exalted also says in Surah al-Rum:

“And among His signs is the creation of the heavens and the earth, and the diversity of your languages and your colors. Surely in that are signs for those who know.” (Qur’an, al-Rum 30:22).

Islam therefore restricted the causes of slavery, confining it to a narrow framework that arose only from prisoners of legitimate warfare between Muslims and disbelievers (other than those under treaty). After the end of combat, the ruler was given discretion, as Allah said:

“Then afterwards [the captives are either to be] set free graciously or ransomed” (Qur’an, Muhammad 47:4).

This means that after the battle, the ruler had three options:

1. Release without compensation (setting the captives free).
2. Ransom, either through money or the exchange of prisoners.
3. Enslavement, which was a last resort, applied only in special cases as determined by the ruler, when neither release nor ransom was possible or beneficial – such as when the enemy refused to exchange prisoners, or the captive or his people were unable to provide ransom.

Thus, the ruler after a war was free to choose among these options, selecting what best served the interests of the Muslims. Enslavement was never the default outcome; it was only permitted when release and ransom failed to achieve the greater good.

Salah al-Din al-Ayyubi (Saladin) embodied these values after the liberation of Jerusalem from the Crusaders. He established a system of ransom that allowed captives to pay a set amount to secure their freedom. The wealthy Crusaders were able to pay their ransoms easily, but the poor and helpless remained without means or support. Many of the Crusaders' wealthy even refused to ransom their own people. Moved by the sight of women and children in distress, Saladin ordered the release of large numbers of them without any payment, and even provided some with money and clothing so that they could return to their homelands with dignity. Western historians often cite this as an example showing that slavery in Islamic law was bound by mercy and human dignity, and that Muslims could even forgo their "legal right" to enslave in the name of humanity.

In cases where enslavement was applied, it was generally with captives from hostile nations of extreme enmity, where releasing them posed a danger. Even then, Islamic law required their humane treatment, safeguarded their dignity, and opened before them numerous avenues to eventual freedom.

The Rights of Slaves in Islam

The Prophet said:

"Your servants are your brothers. Allah has placed them under your authority. So, whoever has his brother under his hand, let him feed him from what he eats, clothe him from what he wears, and do not burden them beyond their capacity. If you burden them, then help them."

- Slaves were to be treated with full humanity, like free men: given the same food, drink, and clothing as their master.
- They were not to be tasked with work beyond their ability.
- They had the right to complain, and if the master mistreated his slave, it became obligatory to set him free. The Prophet said regarding the expiation for striking a slave:

"Whoever slaps his servant or strikes him, the expiation is that he should free him."

Manumission Contract (Mukataba):

Allah says:

“And those of your slaves who seek a contract [for freedom] – then contract with them if you know there is within them goodness, and give them from the wealth of Allah which He has given you.” (Qur’an, Al-Nur 24:33)

This noble verse legislated the system of mukataba – a contract between a master and his slave, in which the slave pays a sum of money, either in one payment or in installments, in return for his freedom if he desires to be liberated. Allah commands masters to accept this request if they know “goodness” in the slave, meaning honesty and the ability to earn a livelihood, so that liberation would not turn into an economic or social burden for the freed person.

Islam did not stop at acknowledging mukataba – it also obligated masters to assist slaves in completing it: **“and give them from the wealth of Allah which He has given you.”** This means giving them from one’s own wealth, or from the public treasury of the Muslims, to help them pay off the contract.

Thus, Islam made emancipation a continuous societal goal, establishing practical means to ensure its success and stability – not just releasing a slave without planning or support.

The Use of Zakāt and Charity for Emancipation

Allah commanded that zakāt, alms, and state resources be used to support emancipation and reintegration into society:

“Zakah expenditures are only for the poor and for the needy and for those employed to collect it, and for bringing hearts together [for Islam], and for freeing captives (fi al-riqab), and for those in debt, and for the cause of Allah, and for the stranded traveler – an obligation [imposed] by Allah. And Allah is Knowing and Wise.” (Qur’an, Al-Tawbah 9:60)

Fi al-riqab refers to slaves who seek to purchase their freedom through ransom.

Emancipation as a Righteous Deed, Expiation, and Among the Best Acts of Worship

Allah made the freeing of slaves (‘itq al-riqab) one of the greatest acts of devotion and a means of salvation from the Fire. It was legislated as expiation (kaffara) for many sins: killing by mistake, unlawful oaths, zihar (a pre-Islamic form of divorce), and intercourse during Ramadan.

- Qur’an, Al-Balad 90:11–13:

“But he has not attempted the steep path. And what will make you know what the steep path is? [It is] the freeing of a slave.”

This shows that emancipation is among the most virtuous deeds that ease a person’s path to Paradise.

- Hadith: The Prophet said:

“Whoever frees a slave, Allah will free with every limb of his, a limb of the one who freed him, from the Fire.”

- Qur’an, Al-Nisa 4:92:

“And it is not for a believer to kill a believer except by mistake. And whoever kills a believer by mistake – then the freeing of a believing slave is required...”

This makes emancipation the prescribed expiation for accidental killing.

- Qur’an, Al-Ma’idah 5:89:

“Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for breaking what you intended of oaths. So its expiation is the feeding of ten needy people from the average of that which you feed your families, or clothing them, or the freeing of a slave...”

Here emancipation is made an expiation for broken oaths.

- Qur’an, Al-Mujadilah 58:3:

“And those who pronounce zihar from their wives and then wish to go back on what they said – then [there must be] the freeing of a slave before they touch one another.”

Thus emancipation is legislated as expiation for zihar.

- Hadith: The Prophet said:

“Whoever frees a believing slave, it will be his ransom from the Fire.”

Education and Dignity for Female Slaves

The Prophet said:

“Whoever has a slave girl, teaches her good manners, educates her well, then frees her and marries her, he will have a double reward.”

This hadith calls for teaching and empowering female slaves with knowledge and awareness of their rights. It emphasizes good treatment and condemns abuse, while encouraging marriage to them once freed, integrating them into society with full dignity.

Ownership, Trade, Inheritance, Learning, and Scientific and Military Positions:

A slave had the right to engage in trade, to learn, and to own property. In practice, slaves were active participants in society – scholars, leaders, imams, hadith transmitters, judges, and military commanders. Islamic law opened the doors (emancipation, manumission contracts, charity), and early Islamic society integrated slaves. We find historical examples such as Ata ibn Abi Rabah, who was a slave and became the Mufti of Mecca; the caliph Abd al-Malik ibn Marwan would come to him and take knowledge from him while Ata was seated at his feet. Nafi, the freedman of Ibn Umar, was once a slave and became one of the great scholars of Medina. Imam al-Bukhari, the revered master of hadith, was a descendant of freed slaves (and a “mawla” was often a manumitted slave). Al-Hasan al-Basri was born to enslaved parents and went on to become one of the foremost scholars of tafsir and asceticism.

Slaves also had the right to own property, and some even owned more than their masters. Many slaves in the Umayyad and Abbasid caliphates became major merchants and financiers. They were entrusted with state treasuries, commerce, or the postal service, which allowed them to amass great wealth because of their official positions. Among them was the freedman of al-Hajjaj ibn Yusuf, who was a skilled scribe and financial expert; he was granted authority over the state’s financial resources and controlled vast sums.

There was no distinction between slave and free man in proximity to God, as He said: **“Indeed, the most noble of you in the sight of Allah is the most righteous of you.”**

The ultimate aim of divine legislation was the gradual elimination of slavery and the integration of former slaves into society as free and equal members in rights and duties. As a result, they emerged in every field of life – scholars, leaders, merchants, and preachers from among those who had once been slaves.

Islam established a gradual and comprehensive method to preserve social and economic balance, unlike what happened in America after the Civil War. When the emancipation of slaves was declared in the United States between 1863 and 1865, the scene appeared to be a supposed triumph for freedom and the rights of millions of black slaves. In reality, however, it was a miserable political theater hiding behind its grudges and sinister schemes.

The decision to free the slaves was not taken out of humanitarian concern or mercy; rather, it was a calculated and deceptive move by the industrial elite of the North, who exploited the issue to weaken their enemies in the South and to destroy their agricultural economy, which depended on slavery.

The true objective was not to liberate people or achieve justice, but to dismantle the South’s economic and social fabric and to reshape political and economic power in favor of the Northern elite. They did not care about the fate of the freed slaves, who were left to suffer hunger, poverty, and systemic racial discrimination, while still enslaved in new forms under the guise of law and society.

After the Emancipation Proclamation issued by Abraham Lincoln in 1863, and later confirmed in 1865 at the end of the war, more than four million slaves suddenly became “free.” Yet:

- They were not granted land or compensation to help them build a new life.

- The system of slavery had denied them economic independence, leaving them without education or skills.
- They faced violent hostility from whites, and terrorist groups like the Ku Klux Klan emerged to prevent them from improving their situation.
- Official segregation laws (Jim Crow Laws) were enacted, enforcing racial discrimination in schools, transportation, places of worship, employment, and other areas.

This effectively kept black people in an inferior economic and social condition. They were deprived of real job opportunities, while economic monopolies remained in white hands. Many were forced into “voluntary re-enslavement,” accepting coercive labor contracts such as sharecropping, which in reality was disguised slavery. Emotional and material coercion within communities prevented integration and imposed social isolation on black people.

These policies and systemic violence led to severe social and economic decline among the freed population. Many came to view returning to slavery (even under less harsh conditions) as a bitter but safer option, due to widespread famine, unemployment, and crime, which caused entire communities in the South to collapse.

In contrast to this tragic scene in the United States, Islam adopted a gradual and carefully designed approach to slavery, aiming at real emancipation and long-term social and economic sustainability. Islam restricted slavery solely to the legitimate context of war captives, thereby closing all other avenues of enslavement that were common in pre-Islamic Arabia and earlier civilizations. This greatly reduced the influx of slaves.

Islam made education obligatory for everyone, considering the pursuit of knowledge a duty upon every Muslim, whether free or enslaved. This enabled many scholars who had once been slaves to rise socially and intellectually. Islam also established comprehensive legal grounds that required emancipation, such as expiation for breaking oaths, accidental

killing, or *ḡihār*, in addition to encouraging voluntary manumission. This created a continuous movement toward freeing slaves.

Not only that, but Islam granted freed individuals full rights in inheritance, ownership, trade, and participation in social and political life, making their integration and independence easier. Thus, emancipation in Islam was not a sudden decree but a gradual policy that balanced individual freedom with social stability. Freed people were never abandoned without support or protection. Rather, this system was based on divine wisdom and a far-reaching strategic vision, employing gradual mechanisms designed to integrate the freed into society as active and equal members. This ensured a sustainable and just emancipation.

In contrast, the sudden abolition of slavery in the United States left millions in poverty, homelessness, and violence, without the necessary economic or social support. This led to catastrophic outcomes that persisted for long periods and negatively impacted the social and economic fabric of society – effects that are still evident today.

Below is a review of the opinions of some of the most prominent Western historians who studied the history of slavery in Islam and the conclusions they reached:

- George Sarton: “Slaves in Islam were treated with a humanity unknown to the slaves of medieval Europe.”
- Will Durant, in his *The Story of Civilization*: “Slaves in Islam were not as slaves in the West; many of them rose to high ranks in the state, in scholarship, and in religion.”
- Gustave Le Bon, in *The Civilization of the Arabs*: “It was customary among Muslims to free their slaves after a short period. Slaves in Muslim lands enjoyed rights unknown to slaves in any other nation, and many of them rose to the highest positions.”
- Thomas Arnold: “Many of the Mamluks and slaves in Islamic history became great leaders or distinguished scholars, something without parallel in contemporary Europe.”

- Montgomery Watt: "Slavery in Islam was not a brutal system like that known in Europe and America; rather, it had a moral and legal framework that limited injustice and encouraged emancipation."
- Alphonse de Lamartine: "Islam treated slaves humanely, opened before them the doors of freedom and social integration, to the point that some of them reached the rank of sultans."

The Status of Women in Islam

In the authentic texts of Islam, whether in the Qur'an or the sound Sunnah, there is no verse or narration that places the blame of Adam's expulsion from Paradise upon the woman, nor does it hold her accountable for the "original sin" as is found in the Bible. In fact, Islam absolved women from this accusation, and the Qur'an makes it clear that Adam was the one responsible.

Yet Allah forgave his mistake, as He says:

"And We had already taken a covenant with Adam before, but he forgot; and We found not in him determination." [Ta-Ha: 115]

"And Adam disobeyed his Lord and erred. Then his Lord chose him, turned to him in forgiveness, and guided him." [Ta-Ha: 121-122]

Islam elevated the status of women in both family and society. It made her a partner with man in responsibility and accountability, affirming her rights and duties in a balanced and just manner. This was not limited to general principles, but was reflected in Qur'anic legislation and Prophetic traditions that preserved her dignity and secured her rights to education, inheritance, choice, and marriage – making her a cornerstone in building the family and a pillar in the rise of society.

Woman's status and honor in creation and equality:

Allah says: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." [Al-Hujurat: 13]

The Messenger of Allah said: **"Indeed, women are the twin halves of men."**

This affirms the equal status between men and women, that both are partners and complements to one another in life, equal in rights and duties.

Allah Almighty created men and women from a single soul. This is an expression of complete equality in creation and human dignity. This shared

origin establishes respect for women and recognition of their equal standing with men. Allah says:

“O mankind, fear your Lord, who created you from a single soul and created from it its mate, and dispersed from both of them many men and women.” [Al-Nisa: 1]

Women’s Financial Rights in Islam: A Progressive Model Throughout History

Islam granted women an independent financial identity over fourteen centuries ago, making her equal to man in civil capacity. She has the right to own property, sell, buy, bequeath, enter into contracts, and dispose of her wealth as she wishes without guardianship from a father, husband, or anyone else. This right was a lived reality from the time of the Prophet. The female Companions used to trade, buy, sell, and give charity from their own wealth without needing permission from others.

In contrast, women in Europe did not gain financial rights until many centuries later. In England, a married woman was not recognized as having the right to manage her own property until the Married Women’s Property Act of 1870, later amended in 1882. Before that, her wealth automatically transferred to her husband. In France, the Napoleonic Code continued to restrict a wife’s freedom to manage her property until the first half of the twentieth century. This clearly demonstrates the advanced and pioneering nature of Islam, which secured full financial rights for women at a time when nearly all of humanity deprived them of such rights.

Allah the Exalted says:

“For men is a share of what they earn, and for women is a share of what they earn.” [Al-Nisa: 32]

And He also granted them the right of inheritance:

“For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much – a prescribed share.” [Al-Nisa: 7]

In the rulings of inheritance, there are cases where a man may receive a larger portion than a woman, such as the son compared to the daughter. Yet, in other cases, the woman’s share can be equal to or greater than the man’s, depending on the number of heirs and the details of Islamic law. This variation is not neglect of women’s rights nor favoritism toward men, but part of a balanced system of justice that ties rights to financial responsibilities within the family. Since men are obligated to provide for their families and bear broader financial duties, women retain full rights to their own wealth and independent management of it. This ensures fairness and equity in the distribution of responsibilities and entitlements.

Legal Equality of Women

Women have rights equal to their obligations, established with fairness and kindness – an affirmation of justice in the relationship between men and women within the family and society. This balance upholds the dignity of women and safeguards their rights. Allah says:

“And due to them [women] is similar to what is expected of them, according to what is reasonable.” (Al-Baqara: 228)

In these rights, a woman’s standing before the law is exactly the same as that of a man, whether she does good or commits wrong. Allah Almighty says:

“As to the thief, the male or female, cut off his or her hand: a retribution for their deed, an exemplary punishment from Allah. And Allah is Mighty, Wise.” (Al-Ma’ida: 38)

Kind Treatment of Women

Allah commands men to live with their wives in kindness, meaning to treat them with gentleness, compassion, and respect, preserving their dignity both inside and outside the home. He says:

“And live with them in kindness.” (Al-Nisa: 19)

One of the greatest honors bestowed upon women in Islam is the Prophet Muhammad's statement, highlighting that the best of men are those who treat their families well:

"The best of you are the best to their families, and I am the best among you to my family."

A husband should not display aversion or disdain toward his wife. Rather, he must look at her with balance and fairness, acknowledging both her virtues and her shortcomings. Marriage is a partnership built on affection and mercy.

Allah says:

"But if you dislike them, it may be that you dislike something in which Allah has placed much good." (Al-Nisa: 19)

Thus, what a man perceives as a fault may, in reality, hold great goodness.

Treating a wife with justice, respect, and appreciation fosters family happiness and stability, reflecting the wisdom of Islam in regulating marital relationships.

The Prophet also said:

"A believing man should not despise a believing woman. If he dislikes one of her traits, he will be pleased with another."

The Obligation of Caring for and Protecting Women

Men are responsible for the care and protection of women – not through domination or control, but by bearing financial and moral responsibility, ensuring her well-being, and treating her with kindness in a way that fulfills her interests and guarantees justice between the sexes. Allah says:

"Men are protectors and maintainers of women, because Allah has given one more (strength) than the other, and because they support them from their wealth." (Al-Nisa: 34)

The Wife's Right to Separation

In contrast to the restrictive legislation found in the Bible (Matthew 19:9), which allows divorce only in cases of adultery, Islam granted both spouses the right to end the marriage. Moreover, it gave women the right to initiate *khul'* (divorce by separation) if she wishes to leave, without forcing her to remain in an unwanted or unjust relationship. Allah says:

**“And if they resolve on divorce, then indeed Allah is Hearing, Knowing.”
(Al-Baqara: 227)**

Limiting Polygamy and Establishing Rights and Duties

In previous religions, polygamy was widespread without restriction – no limit was placed on the number of wives, nor were there conditions of justice among them. There were no clear protections for wives or defined rights for children born of such marriages. Polygamy was often driven solely by a man's personal desire rather than by consideration for the well-being of women or the family. In the Bible, for instance, men could take as many wives as they wished:

- **“He had seven hundred wives of royal birth and three hundred concubines.” (1 Kings 11:3)**
- **“After he left Hebron, David took more concubines and wives in Jerusalem.” (2 Samuel 5:13)**
- **“Lamech married two women, one named Adah and the other Zillah.” (Genesis 4:19)**

Similarly, among the pre-Islamic Arabs, it was common for men to marry a large number of women.

When Islam came, it regulated polygamy and set a maximum limit of four wives, coupled with the strict condition of absolute justice among them. Clear rights were granted to wives, including financial support, equal living standards, and fairness in treatment. A strict condition was imposed: if a man feared he could not maintain justice, **he was commanded to restrict himself to only one wife. Allah says:**

“Then marry those that please you of women, two or three or four; but if you fear that you will not be just, then [marry only] one.” (Al-Nisa: 3)

Thus, polygamy in Islam was designed as a humane solution to social needs. Statistics historically show that women outnumber men in many societies. If each man were limited to a single wife, some women would remain unmarried. Wars and epidemics often claimed the lives of many men, leaving behind widows and orphans without providers. To protect these women and children and secure their rights, Islam permitted polygamy – but only under the condition of justice.

Additionally, some wives may be unable or unwilling to bear children, yet neither spouse desires divorce. In such cases, polygamy becomes a merciful alternative, not mere indulgence for men, but a responsibility bound by justice – covering financial support, equality in living conditions, and fairness in emotional and social rights.

The Status of Mothers in Islam

Islam grants mothers an exceptionally high status – greater even than that of fathers – contrary to the texts of the Bible which portray pregnancy and childbirth as a punishment or curse upon women due to the sin of Adam and Eve. In Islam, however, motherhood is elevated and honored, with special emphasis placed on the physical and emotional hardship that mothers endure, and on the children's duty to show kindness, respect, and gratitude toward their mothers.

Allah says:

“And We have enjoined upon man to treat his parents with kindness. His mother carried him with hardship and gave birth to him with hardship.”
(Al-Ahqaf 46:15)

The Messenger of Allah said:

“Paradise lies beneath the feet of mothers.” This highlights the immense virtue of mothers and shows that dutifulness toward them is a means of attaining Paradise.

Abdullah ibn Mas'ud reported: A man came to the Prophet and asked, "Which of my parents is most deserving of my good companionship?" He replied, "Your mother." The man asked, "Then who?" He said, "Your mother." The man asked again, "Then who?" He said, "Your mother." The man asked once more, "Then who?" He said, "Your father."

This repetition demonstrates the mother's priority over the father in terms of kindness and duty, due to the burden and hardship she bears in pregnancy, childbirth, and nursing.

Abdullah ibn 'Umar narrated that a man was performing tawaf around the Kaaba carrying his mother on his back. He asked the Prophet, "Have I repaid her rights?" The Prophet replied, "No, not even for a single contraction."

Islam strongly emphasizes the greatness of the mother's rights and her elevated rank. It teaches that no matter how much effort a person exerts, he can never fully repay his mother. Honoring and serving her remains a lifelong obligation that outweighs many other deeds.

What is Jihad in Islam?

The term jihad in Arabic is derived from the root jahada, which means to exert effort or to endure hardship in pursuit of a noble goal. In the Islamic context, jihad encompasses much more than just fighting; it includes every effort a Muslim exerts in the way of Allah, whether spiritual or physical, for the sake of upholding justice and truth.

The Greater Jihad and the Lesser Jihad

The Messenger of Allah referred to two types of jihad:

1. **The Greater Jihad** – This is the inner struggle a Muslim undertakes in striving to discipline and purify his soul, restrain his desires, and commit himself to obedience and righteousness. It is a conscious journey toward spiritual clarity and moral excellence, seeking Allah's pleasure and the perfection of one's character. It is a continuous personal striving for self-improvement and integrity.
2. **The Lesser Jihad** – This refers to legitimate defense of oneself and one's community when subjected to aggression and injustice. The Qur'an places strict conditions on this type of jihad, ensuring that its purpose is to protect the oppressed and repel aggressors. Its aim is justice and the defense of truth.

Qur'anic Principles of Jihad

"Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not love transgressors." (Al-Baqarah 2:190)

This establishes jihad as lawful defense against those who initiate aggression, while warning against excess or injustice.

"Fight them until there is no more persecution and religion is for Allah. But if they cease, then there is to be no hostility except against the oppressors." (Al-Baqarah 2:193)

Fighting must end once the aggressors stop, underscoring the importance of restraint and justice in conflict.

“Whoever kills a soul – unless in retribution for murder or for spreading corruption in the land – it is as if he has killed all mankind. And whoever saves a life, it is as if he has saved all mankind.” (Al-Ma’idah 5:32)

This verse highlights the sanctity of human life, declaring the killing of an innocent person as grievous as killing all of humanity, and saving one life as noble as saving all of humanity.

“Do not kill the soul which Allah has forbidden, except by right.” (Al-Isra’ 17:33)

This firmly establishes the prohibition of unjust killing and the sanctity of life in Islam.

Thus, jihad in Islam is not about indiscriminate violence but about a moral, disciplined effort – whether in self-purification or in the just defense of truth and the oppressed. It is framed by mercy, justice, and the preservation of life.

This verse repeatedly forbids unlawful killing, a fundamental principle in Islam based on respecting life and avoiding injustice.

Call to peace and mercy if the enemy desires reconciliation

“And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing.” (Al-Anfal 8:61)

This noble verse directs Muslims to adopt peace when their enemies lean towards it, affirming that mercy and leniency in relations are obligatory, along with reliance on Allah.

Fighting for the oppressed and ending injustice

“And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, ‘Our

Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper’?” (An-Nisa 4:75)

This verse emphasizes the duty of jihad in defense of the oppressed – men, women, and children – who are subjected to tyranny. It highlights that standing for the oppressed is both a divine obligation and a humanitarian necessity, guiding believers to side with justice while trusting in divine support and aid.

Justice in dealings, even with enemies

“O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted.” (An-Nisa 4:135)

This verse stresses the necessity of upholding justice under all circumstances – even against oneself, one’s kin, the rich, or the poor. It clarifies that adherence to fairness must override personal desires, for Allah is fully aware of all deeds. Justice here is presented as an absolute value that believers must embody in daily life. Notably, Harvard University chose this verse to inscribe on the wall of its Law School library as a symbol of universal legal and ethical principles.

Justice in retribution, with encouragement toward patience

“And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed. But if you are patient – it is better for those who are patient.” (An-Nahl 16:126)

This verse affirms the principle of proportional justice in punishment, forbidding excess in retribution. At the same time, it encourages patience and self-restraint, emphasizing that patience is a noble virtue in Islam.

What Islam has provided in terms of laws, values of justice and equality, human and social rights, and lofty spiritual and moral guidance reveals the greatness and universality of this religion. It shows Allah's wisdom and mercy in organizing human life and building balanced societies that achieve goodness and prosperity for all humanity.

Who are the true chosen people of God according to the texts of the Bible?

Throughout history, there has been wide debate regarding the identity of the chosen people: are they the descendants of Isaac (the Children of Israel), or the spiritual heirs of Abraham through his firstborn son Ishmael (the Muslims)? Some have attempted to interpret the texts in a way that monopolizes and restricts the divine promises made to Abraham and his descendants, claiming them exclusively for adherents of the Jewish faith to serve political aims – by declaring themselves the sole legitimate heirs of these blessings and promises, merely on the basis of descent from Abraham’s second son, Isaac, the Children of Israel. This was done without clear understanding of the nature of those divine promises, without logical evidence or sound interpretation, and in disregard of the clarity of those texts and their implications.

Upon deeper study of the Biblical texts, despite the alterations they have undergone, it becomes clear that the descendants of Ishmael – namely, the Muslims, Arabs and non-Arabs alike – are the true spiritual heirs of Abraham and the message of monotheism. In them, the divine blessings have been fulfilled, affirming the universality and justice of God’s promises in His scriptures.

God’s promise to Abraham that his descendants would become a great nation:

Genesis 12:1–3

1. The Lord had said to Abram, “Go out from your land, your people and your father’s household to the land I will show you.
2. I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing.
3. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.”

These verses represent God's promise to Abraham: he would be brought out of his homeland to become a great nation, and the blessing would rest upon his descendants so that all the families of the earth would be blessed through him. This blessing is universal and global, transcending the limits of any specific race or nation.

Abraham's supplication to God for Ishmael to be the great nation:

Genesis 17:18

Abraham said:

"May Ishmael live in your sight."

Here Abraham asked God that Ishmael might live under His care, blessing, and providence, and that his descendants might become a great and blessed nation.

God's promise to Abraham that Ishmael and his descendants would be the great nation:

Genesis 17:20

"As for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation."

The meaning of the name Ishmael is "**God has heard**" signifying that God heard Abraham's prayer. This promise clearly shows that Ishmael and his descendants would indeed become a great nation.

Moses explained to the Children of Israel in Deuteronomy 4:6-8 the meaning of a "great nation": it is a monotheistic nation that worships God alone, possesses a just divine law, and has the Lord near to them to answer their prayers. This was fulfilled clearly in the descendants of Ishmael, when the Arabs became a nation of pure monotheism after the mission of Prophet Muhammad, with the Qur'an as their complete divine law.

Deuteronomy 4:6-8

“So keep them and do them, for this will be your wisdom and your understanding in the sight of the peoples who, when they hear all these statutes, will say: ‘Surely this great nation is a wise and understanding people.’

For what great nation is there that has gods so near to it as the Lord our God is to us, whenever we call upon Him?

And what great nation is there that has statutes and righteous judgments like all this law which I set before you today?”

This condition was not fulfilled by the Israelites, for they failed in the very first practical test after their exodus from Egypt, when they worshiped the golden calf in the absence of Moses, as related in Exodus 32:

“Your people, whom you brought up out of the land of Egypt, have corrupted themselves.

They have quickly turned aside from the way that I commanded them.

They have made for themselves a molten calf, worshiped it, sacrificed to it, and said: ‘These are your gods, O Israel, who brought you up out of the land of Egypt.’” (Exodus 32:7-8).

God’s care for Ishmael and His confirmation of the promise that Ishmael would become a great nation

Genesis 21:17-21

“And God heard the voice of the boy, and the angel of God called to Hagar from heaven and said to her, ‘What troubles you, Hagar? Fear not, for God has heard the voice of the boy where he is.

Lift up the boy, and hold him fast with your hand, for I will make him a great nation.’

Then God opened her eyes, and she saw a well of water. She went and filled the skin with water and gave the boy a drink.

"And God was with the boy, and he grew up."

Circumcision as a condition of the covenant, and the circumcision of Abraham and Ishmael together before the birth of Isaac as the fulfillment of the covenant

Ishmael was the first to be circumcised along with Abraham, before the birth of Isaac, as a direct execution of God's covenant. God said to Abraham:

"As for you, you shall keep My covenant, you and your offspring after you throughout their generations.

This is My covenant, which you shall keep, between Me and you and your offspring after you: Every male among you shall be circumcised.

You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you." (Genesis 17:10-11)

After God had finished speaking with him, Abraham carried out the covenant immediately with his son Ishmael:

"When He had finished talking with him, God went up from Abraham. Then Abraham took Ishmael his son and all those born in his house or bought with his money, every male among the men of Abraham's house, and he circumcised the flesh of their foreskins that very day, as God had said to him." (Genesis 17:22-23)

**"On that very day Abraham and his son Ishmael were circumcised."
(Genesis 17:26)**

What does it mean that God will make him a "great nation"?

Moses explained to the Children of Israel in Deuteronomy 4:6-8 the meaning of a "great nation": it is a monotheistic nation that worships God alone, possesses a divine and just law, and is a nation close to its Lord, with its Lord being near to it, answering its prayers:

Deuteronomy 4:6-8

"Keep them and do them, for that will be your wisdom and your understanding in the sight of the peoples, who, when they hear all these statutes, will say, 'Surely this great nation is a wise and understanding people.'"

For what great nation is there that has a god so near to it as the Lord our God is to us, whenever we call upon him?

And what great nation is there, that has statutes and rules so righteous as all this law that I set before you today?"

Major Jewish Commentators:

Rashi's Commentary:

The "great nation" is a monotheistic nation that worships God alone. Other nations, when they see its laws, will say: "Truly this nation is distinguished with great wisdom." For what other nation has a God so near to it, like the Lord our God? God is near to them and answers their prayers. While other nations worship distant and silent gods, the great nation has a living and present God. He emphasizes that the laws and statutes of the great nation are not of human origin but divine and perfect, which makes them superior to any earthly legal system.

Thus, the nations testify that this people is "great" because it lives according to laws that are not earthly but divine, and the "great nation" is the one directly connected to its God and demonstrates to the world a unique wisdom in its legislation.

Ibn Ezra's Commentary:

He sees the meaning of the "great nation" as being tied to the fact that they are a people with a complete divine law, unlike human-made laws. He explains that when other nations observe the precision and justice of these divine laws, they will say: this nation is great because it walks according to laws whose source is God, not merely human laws that are subject to corruption.

Nachmanides' (Ramban) Commentary:

The "great nation" is monotheistic, worshiping God alone, combining greatness and wisdom in legislation, and in its closeness to God and the continual presence of God with them.

Did these conditions come true in Judaism?

These conditions were not fulfilled in Judaism, because the Torah itself affirms that it has been corrupted. Jeremiah 8:8:

"How can you say, 'We are wise, and the law of the Lord is with us'? But behold, the lying pen of the scribes has made it into a lie. The wise men are put to shame, they are dismayed and taken."

In addition to the corruption, the law itself was not complete and not final, because they were waiting for a prophet after Moses, and God promised them that He would raise up:

"A prophet like Moses" (Deuteronomy 18:18) with a law.

And because Judaism is not for all nations, but an ethnic religion (restricted to the Children of Israel) and not for all nations and races, their law did not spread universally. Unlike Islam, whose law is complete, final, and universal.

Thus, these conditions were clearly fulfilled in the descendants of Abraham through Ishmael, when the Arabs became a nation unified upon God after the mission of the Prophet Muhammad, with the Qur'an as a complete law. Historically, we do not find any nation with a universal book and law except the nation of Muhammad. The Arabs, the descendants of Ishmael before Islam, were not a "great nation": they were scattered tribes worshiping idols, with no unifying civilization, and they only became a unified nation after God sent the Seal of the Messengers. Thus, the conditions were fulfilled, and from the lineage of Ishmael emerged a "great nation" the like of which history has never known.

Malachi 1:11 declares that God's name will not only be worshiped in Israel, but everywhere, among the nations:

"For from the rising of the sun to its setting, My name will be great among the nations, and in every place incense will be offered to My name, and a pure offering. For My name will be great among the nations, says the Lord of hosts."

Thus, the non-Jewish nations will take up the true monotheism and offer the acceptable worship. This promise was fulfilled in Islam, which brought unified and regulated worship that includes all nations, embodied in the five daily prayers: Fajr, Dhuhr, Asr, Maghrib, and Isha, and in following God's commandments in all aspects of life. Through these acts of worship, the Prophet Muhammad united the nations of the earth upon the worship of the One God, fulfilling the divine promise that the name of the Lord would be magnified among the nations, and true worship would spread globally.

Hosea 1:9 - The Jews are not a nation close to God:

"For you are not my people, and I am not your God."

Isaiah 65:15: "You will leave your name to my chosen ones as a curse; the Sovereign Lord will put you to death, but to his servants he will give another name."

This prophecy is highly precise: it reveals that God will erase the outdated law and the religious identity carried by the Children of Israel, turning it into a curse and a stigma instead of a blessing – an indication of the end of their privilege as the chosen nation. "The Sovereign Lord will put you to death" means that the Lord will abolish their nationalism as the chosen people, leaving them without a living, complete law. Then it declares that "the chosen one" will come, namely the final Prophet Muhammad, who established God's law. "But to his servants he will give another name" refers to the new identity of the nation: they would no longer be known as Jews or Israelites, but rather as "Muslims," those who submit to the will of God:

[Al-Hajj: 78]

"It is He who has named you Muslims."

Were these conditions fulfilled in Islam?

God Almighty says in the Qur'an:

"It is nothing but a reminder to the worlds." [Al-Takwir 81:27] – meaning it is not limited to the Arabs or any specific people.

"We have not sent you except to all of mankind, as a bringer of good news and a warner; but most people do not know." [Saba 34:28] – a message for all of humanity.

"And when My servants ask you concerning Me, indeed I am near. I respond to the call of the supplicant when he calls upon Me. So let them respond to Me and believe in Me that they may be rightly guided." [Al-Baqara 2:186] – demonstrating the closeness of this "great nation" to God and His constant presence with them.

"And [mention] when Abraham was raising the foundations of the House along with Ishmael, [saying]: Our Lord, accept this from us. Indeed, You are the Hearing, the Knowing. Our Lord, make us Muslims [in submission] to You, and from our descendants a Muslim nation [in submission] to You. Show us our rites and turn to us in mercy. Indeed, You are the Accepting of repentance, the Merciful. Our Lord, send among them a messenger from themselves who will recite to them Your verses, teach them the Book and wisdom, and purify them. Indeed, You are the Exalted in Might, the Wise." [Al-Baqara 2:127-129]

"Say: O mankind, indeed I am the Messenger of God to you all, to Him belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death. So believe in God and His Messenger, the unlettered Prophet who believes in God and His words, and follow him so that you may be guided." [Al-A'raf 7:158]

“Blessed is He who sent down the Criterion upon His servant, that he may be a warner to the worlds.” [Al-Furqan 25:1]

“Indeed, We have revealed to you the Book in truth so that you may judge between the people by what God has shown you. And do not be an advocate for the deceitful.” [Al-Nisa 4:105] – a divine law of justice for all of humanity.

Thus, this is truly a great nation, walking according to laws whose source is God Himself, not merely man-made laws subject to corruption.

The New Covenant and the New Nation: The Emergence of the Universal Message and the Fulfillment of the Divine Promise

After the Babylonian exile, some writers of the Children of Israel began altering the Torah texts by repeatedly inserting additions to the covenant passages originally concerning Ishmael, attributing them instead to Isaac, and assigning the promises given to Abraham exclusively to Isaac, while excluding Ishmael. This was done through the deliberate repetition of covenant contexts and inserting Isaac’s name into these later passages – a futile attempt to confine the covenant to the Jewish race.

Examples of this include:

The promise to Abraham (Genesis 12:1–3 and 12:7):

1. 12:1 – “The LORD said to Abram: Go from your country and your kindred and your father’s house to the land that I will show you.”
2. 12:7 – “The LORD appeared to Abram and said: To your offspring I will give this land.”
3. God promised to give the land, to make Abraham into a great nation, a blessing, and to make his name great.
4. “And in you all the families of the earth shall be blessed.”

The promise to Isaac (Genesis 26:2-4):

1. "The LORD appeared to him and said: Do not go down to Egypt; dwell in the land of which I shall tell you."
2. "I will be with you and will bless you; for to you and your offspring I will give all these lands."
3. "And I will multiply your descendants as the stars of heaven, and will give to your descendants all these lands; and by your offspring all the nations of the earth shall be blessed."

In these Torah passages we see a clear attempt to replicate the covenant promises and reassign them to Isaac, in order to grant political and religious status to the Israelites at the expense of Ishmael's lineage.

We also find an addition after God's promise to Ishmael:

"As for Ishmael, I have heard you. Behold, I will bless him, make him fruitful, and greatly multiply his descendants. He shall be the father of twelve princes, and I will make him into a great nation. But my covenant I will establish with Isaac, whom Sarah shall bear to you at this season next year." (Genesis 17:20-21)

And the authors of the text never justified why Ishmael was excluded from the covenant, since not a single shameful act was attributed to the child Ishmael that would make it impossible to establish a covenant with him!

For Ishmael was not born as the result of an incestuous curse as Isaac was. According to Genesis 20:12, Abraham married his sister:

"Besides, she really is my sister, the daughter of my father though not the daughter of my mother; and she became my wife."

This places Isaac's birth in the context of an unlawful relationship according to the very law itself:

"Cursed is the one who sleeps with his sister, the daughter of his father or the daughter of his mother." (Deuteronomy 27:22)

But Ishmael was born of a legitimate marriage and not as the product of an incestuous curse like Isaac:

**“So after Abram had been living in Canaan ten years, Sarai his wife took her Egyptian slave Hagar and gave her to her husband to be his wife.”
(Genesis 16:3)**

“So Hagar bore Abram a son, and Abram gave the name Ishmael to the son she had borne.” (Genesis 16:15)

And Ishmael did not conspire, lie to his father, or steal his brother’s blessing as Jacob did in Genesis 27:19.

Neither Ishmael nor his descendants betrayed the covenant or acted with brutality as the sons of Jacob did toward the household of Shechem (Genesis 25:29–34).

Ishmael never committed incest as Judah did in Genesis 38:15–18. And from Judah’s lineage came many prophets as a result of that incest, including David, Solomon, and Jesus.

Ishmael did not commit adultery as David did, as attributed to him in 2 Samuel 11:3–4.

And if the claim is made that Ishmael was merely the son of a slave woman – a false claim – then according to the Talmudic text (Genesis Rabbah 45:1), Hagar was in fact the daughter of Pharaoh of Egypt. Pharaoh, after witnessing the miracles, said: “It is better that my daughter be a maidservant in this household (the household of Abraham) than be a mistress in another house.” And he gave all his possessions, including Hagar, to Abraham.

Even if she were considered a slave woman, according to the Torah itself, the child still inherits from his father. God granted the inheritance to all the sons of Jacob, including the children of the handmaids. The sons of Bilhah,

the handmaid, and the sons of Zilpah, the handmaid, were counted as legitimate heirs (Genesis 35:25-26).

And it is no harm to assume – merely as a matter of “literary courtesy” – that the promises were given to Isaac alone, as the authors of the texts wished to make us believe with their later additions. The strange thing is that they forgot the most important point: the covenant is conditional upon obedience and adherence to God’s law, not simply upon biological inheritance. All their attempts to embellish the texts and present their “precedence” collapse in the face of the simple divine condition:

Deuteronomy 28:15

“However, if you do not obey the Lord your God and do not carefully follow all his commands and decrees I am giving you today, all these curses will come on you and overtake you.”

The text of Deuteronomy 28:15 makes clear that the covenant with God is conditional upon obedience to His commands and strict observance of His statutes. The relationship between God and the people is not one of bloodline or lineage, but of adherence to the law and obedience. Any negligence leads to specific consequences and punishments. This affirms that the promise and the blessing are conditional upon compliance.

Notifying Them of the Breaking of the Covenant: Jeremiah 31:31-32

“The days are coming... when I will make a new covenant with the people of Israel and with the people of Judah. It will not be like the covenant I made with their ancestors... because they broke my covenant.”

The old covenant has been broken and will be replaced by a “new covenant.” Thus, their covenant regarding the land and the law has come to an end.

“For they have defiled my covenant” (Ezekiel 16:59).

Expulsion of the Descendants of Israel – Jeremiah 7:12-15

“Go now to the place in Shiloh where I first made a dwelling for my Name, and see what I did to it because of the wickedness of my people Israel. ...

Therefore, I will thrust you from my presence, just as I did all your brothers, the people of Ephraim."

Here, God makes it clear: just as He expelled the descendants of Ephraim (one of the tribes of Israel), He will also expel the rest of the people and replace them.

The Messiah Confirms Their Replacement – Matthew 21:42–46

Matthew 21:42–46 is a pivotal passage in which Jesus speaks about the rejection of the Jewish religious leaders and the transfer of God's Kingdom to another nation:

Jesus said to them: "Have you never read in the Scriptures: 'The stone the builders rejected has become the cornerstone; the Lord has done this, and it is marvelous in our eyes'? Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit."

Here, Jesus informs them that the leadership and spiritual authority will be taken from them and entrusted to another community outside the children of Israel – one more faithful in fulfilling God's mission.

Isaiah 65:15 makes it clear that Israel will lose its privilege, and their name will become a curse among the nations:

"You will leave your name for my chosen ones to use in their curses; the Sovereign Lord will put you to death, but to his servants he will give another name."

This means God granted the mission to another people who would be known by a new name – not Israel.

As for the identity of the replacement nation, the prophets themselves clarified that the law and truth would go forth through a universal prophet, not confined to the children of Israel. In Isaiah 42:1–4 there is a prophecy of a chosen servant who will bring forth justice to all nations:

"Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him, and he will bring justice to the nations. He will

not falter or be discouraged till he establishes justice on earth. In his teaching the islands will put their hope."

The Announcement of Replacement with the Arabs

The sacred texts themselves clarify to them from which nation the chosen servant for the nations will come, and with which nation God will establish the new covenant. **In Deuteronomy 32:21**, the Lord declares that He will replace Israel with another nation, announcing the coming of a new covenant with another people:

"They made me jealous by what is no god and angered me with their worthless idols. I will make them envious by those who are not a people; I will make them angry by a nation that has no understanding."

This indicates the coming of a new nation that will replace the children of Israel in carrying the divine message. God will raise up a new nation described as "ignorant" or "unlettered" from the perspective of the Israelites – meaning they had not learned under the prophets – but they will receive revelation directly from God. A prophet will be raised among them, and their nation will become the "great nation" of monotheism as God promised to Ishmael, Abraham's firstborn son. They were referred to as the "unlettered" (al-ummiyyin):

"He is the One who sent among the unlettered people a Messenger from among themselves" (Qur'an, Al-Jumu'ah 62:2).

The message of Islam, which transcends race and ethnicity, is the true embodiment of this promise, bringing blessing to all nations through Islam.

Islam is not a message confined to one nationality; it is a universal call aimed at uniting humanity upon justice and faith. Through Islam, the divine prophecy that Abraham's offspring would bring blessing to all nations is fulfilled. In Islam, no group is superior to another by race or lineage – the only criterion is piety, as stated in the Qur'an:

"Indeed, the most noble of you in the sight of Allah is the most righteous of you" (Al-Hujurat 49:13).

The concept of the "chosen people" in Islam is not racial privilege but a responsibility and duty to carry God's message to all people. Being chosen in Islam means being entrusted with the truth and the duty of spreading it – without exclusivity or arrogance.

"No Arab has superiority over a non-Arab, and no person has superiority over another, except by piety," as the Prophet said.

True greatness lies in the ability to bear this trust, to remain steadfast in God's guidance, and to spread it sincerely. This is the mission carried by the Muslim ummah as the descendants of Abraham, and it is the responsibility that must remain alive in the hearts of Muslims as a universal mission – not as a privilege over others.

"And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty – the faith of your father Abraham. He named you Muslims before and in this [Qur'an], so that the Messenger may be a witness over you and you may be witnesses over mankind. So establish prayer and give zakah and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the helper.

(Surah Al-Hajj)

"And who would turn away from the religion of Abraham except one who makes a fool of himself? We chose him in this world, and indeed he, in the Hereafter, will be among the righteous".

(Al-Baqarah 2:130)

God's Promise to Abraham – from the River of Egypt to the Great River, the Euphrates – would be for his descendants with whom the covenant would be established:

“I will establish my covenant between me and you and your descendants after you... and I will give to you and your descendants... all the land of Canaan as an everlasting possession.” (Genesis 17:7-8)

“On that day the Lord made a covenant with Abram and said: To your descendants I give this land, from the River of Egypt to the great river, the Euphrates.” (Genesis 15:18)

But the children of Israel never controlled all the territories mentioned in the Torah. The promise was not historically fulfilled through them, but was realized later through the descendants of Ishmael, consistent with God’s covenant and the prophecies. The nation of Muhammad inherited the land through monotheism, obedience to God, and adherence to His commands – during the Islamic conquests between 632–750 CE under the Rashidun and Umayyad caliphates.

As foretold by the Seal of the Messengers, who said:

“Indeed, Allah folded up the earth for me, so I saw its east and its west, and the dominion of my nation will reach as far as what was folded up for me of it.”

This was also prophesied in the Book of Daniel (2:31–45).

In Daniel 2:31–45, the Prophet Daniel recounts the dream of King Nebuchadnezzar:

He saw a massive statue composed of different materials, each part symbolizing successive great empires:

1. Head of gold: Represents the Babylonian Empire, the era of King Nebuchadnezzar.
2. Chest and arms of silver: Represent the kingdoms that followed Babylon, such as Persia and Media.

3. Belly and thighs of bronze: Symbolize the Greek Empire.
4. Legs of iron: Represent the Roman Empire, strong and harsh.
5. Feet of iron mixed with clay: Represent the last human kingdoms, weak and divided, lacking cohesion.

Then a stone, cut out “not by human hands,” struck the statue on its feet of iron and clay, shattering it completely and replacing it with an everlasting kingdom.

“While you were watching, a rock was cut out, but not by human hands. It struck the statue on its feet of iron and clay and smashed them.” (Daniel 2:34)

This stone symbolizes the direct rule of God on earth, a kingdom that no one can overcome.

We see the fulfillment of this prophecy in the mission of Prophet Muhammad. During the hardest moments of the Battle of the Trench, as the Muslims were digging by his order, their tools struck a solid rock. The Prophet struck it three times with his pickaxe, and with each strike came a light and a prophecy:

- “Allahu Akbar! I have been given the keys of al-Sham (Greater Syria)...”
 - “Allahu Akbar! I have been given the keys of Persia...”
 - “Allahu Akbar! I have been given the keys of Yemen...”

The practical fulfillment of Daniel’s stone came to pass: after the collapse of the old empires, worldly sovereignty passed into the hands of the nation of Muhammad, realizing God’s promise to Abraham and his son Ishmael. The Islamic conquests between 632–750 CE completed this fulfillment, transferring both spiritual and political authority to the nation of Islam, as foretold.

Daniel 7:27 confirms this vision:

“Then the sovereignty, power and greatness of all the kingdoms under heaven will be handed over to the holy people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him.”

This is a prophecy of the universality and global spread of Islam after the conquest of Mecca and its expansion throughout the earth.

How did Islam fulfill the promise of universal blessing?

“All nations on earth will be blessed through you.”

Allah, the Exalted, says in the Qur'an:

“Those who follow the Messenger, the unlettered Prophet, whom they find written in the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong, makes lawful for them the good things and prohibits for them the evil, and relieves them of their burden and the shackles that were upon them — so those who believe in him, honor him, support him, and follow the light which has been sent down with him, it is they who will be successful.” [Al-A'raf 7:157]

This was the very message carried by the Muslims in their earliest conquests, summarized in the words of Rib'i ibn 'Amir when he stood before Yazdegerd, the king of Persia, and was asked: “What has brought you here?” He replied:

“Allah has sent us to bring out whomever He wills from the worship of servants to the worship of Allah, from the narrowness of this world to its vastness, and from the injustice of religions to the justice of Islam. He has sent us with His religion to His creation, to call them to Him.”

Islam came as a decisive turning point in human history. It was not merely a new religion among other religions, but a divine project to reshape life entirely. It brought a message of pure monotheism to God, stripping from the human heart every dependency on priests, custodians, or intermediaries, and returning man to his noble, original state: a servant of Allah alone, subject only to His authority. In this way, Islam restored human dignity and made

the relationship with the Creator direct and pure – unmediated by any earthly power.

The impact of Islam did not stop at the spiritual or doctrinal level. It gave rise to a comprehensive way of life that combined faith with action, creed with law, worship with social justice. Worship was made a means of self-purification and community reform, while an unchanging moral framework – justice, mercy, benevolence – was established. Human relations were reorganized on the basis of equality and mutual rights.

The fruits of this message soon became visible: a cohesive and conscious society where rights were safeguarded, dignity was preserved, tranquility spread, and knowledge, arts, and sciences flourished. Through Islam, a unique human civilization was established whose blessings were not confined to Muslims alone but extended to the entire world. It illuminated a darkened Europe and rescued humanity from long ages of ignorance, turmoil, and corruption.

Islam was not merely a personal creed, but a global project of revival, restoring spiritual, moral, and social balance to the world, opening the doors of growth and prosperity for humanity, and laying the foundations of justice for all mankind. In this way, the Qur’anic promise was fulfilled:

“And We have not sent you except as a mercy to the worlds.” [Al-Anbiya’ 21:107]

A Comprehensive Law for Life (Sharia Law)

Islam was not a ritualistic religion limited to individual acts of worship; rather, it came with a complete system that organizes human life in all its dimensions. Worship in Islam was never mere movements or words, but a school for both the soul and the body: prayer instills discipline and purity, fasting teaches patience and self-control, zakat connects the individual to society through solidarity, and Hajj gathers Muslims from every corner of the earth in a global assembly of unity and equality.

In the economic sphere, Islam liberated people from the exploitation of usurers and greedy merchants by prohibiting usury (riba) and monopolies, and by establishing the principle of transparency in contracts and transactions. With the obligation of zakat and ongoing charitable endowments, an equitable economic system was created that ensures the circulation of wealth and prevents it from being hoarded in the hands of a few.

In family and society, Islam laid down a firm charter that preserves human dignity: marriage is founded on affection and mercy, inheritance is based on justice without favoritism, woman is a being with full rights and not a mere possession of man, and the child has the right to education, upbringing, and care. Even orphans and the poor had a guaranteed share of compassion and provision, which made the Islamic society as cohesive as a solid structure.

To protect this entity, the Islamic system of justice combined firmness with mercy; punishments deter criminals and protect society, yet the door of repentance is always open, so that the law remains a means of reform rather than merely a tool of repression. In governance and politics, Muslims never knew absolute tyranny, for Islam introduced the system of shura (consultation) and accountability, making the ruler a servant of the community, responsible before both God and the people – not a despotic tyrant as seen in other civilizations.

And because a sound body is the basis of a sound soul, Islam linked religion to health: it made ablution and bathing obligatory, spread the culture of public baths and personal cleanliness, and cared for the organization of cities with clean markets and sewage systems. Thus, Muslims became pioneers of public health at a time when Europe was drowning in epidemics and filth.

The English orientalist Joseph McCabe describes in his book *The Civilization of the Muslims in Spain* the state of Europe at that time:

“The mother cities of Europe did not even have channels to drain dirty water, even after six hundred years had passed from that period. Putrid and filthy water ran along the unpaved streets of Paris and London, or gathered in stagnant pools. There was not a single bathhouse, and the nobles of Europe –

the feudal lords – were immersed in vices to a degree that one hesitates to describe... People and dogs polluted the streets in ways beyond description.”

The traveler Ahmad ibn Fadlan points out that Europeans were “the filthiest of God’s creation, as they did not clean themselves after urination or defecation,” which led to the spread of diseases and epidemics that killed millions. During the Middle Ages, Christians even forbade cleanliness and considered it a pagan practice, to the extent that one nun recorded in her memoirs that she had not touched water except with her fingertips for sixty years, using only holy water from the church. The Church prohibited bathing except on certain occasions, so Europeans bathed only twice a year. Even kings were not spared from this harsh custom, as their servants were disgusted by their stench. They believed that frequent use of water caused bone weakness, and many died because of neglecting personal hygiene.

The German orientalist Sigrid Hunke describes in her book *Allah’s Sun over the Occident (Islam: The Sun That Shone on the West)* how the lighting of Muslim cities with gas lamps was a source of inspiration and amazement to Westerners: in Muslim cities like Cordoba, streets were adorned with eighty thousand shops, illuminated at night with lamps fixed on the walls of houses, while garbage carts drawn by oxen regularly cleaned the streets – long before Paris took Cordoba as a model for paving and cleaning its streets, decades later.

The French historian Gilbert Sinoué affirms the Muslims’ merit over Europe in this field, saying:

“During the Ottoman period, Muslims had a very significant role in urging people and Europeans to adopt personal hygiene. They taught them regular bathing, introduced soap and perfumes extracted from herbs, and the concept of changing and washing clothes from time to time. Previously, their bodies knew no cleanliness, and their minds were ignorant and dark.”

As for knowledge, Islam considered it an obligation upon every Muslim. Thus, schools, universities, and libraries flourished in the great Islamic cities, and a scientific civilization emerged in various fields, offering humanity an

immense wealth of knowledge that later influenced Europe and the wider world.

In medicine and pharmacy, scholars such as Ibn al-Nafis, who discovered the pulmonary circulation three hundred years before William Harvey; al-Razi, who distinguished between smallpox and measles and used alcohol medically; al-Biruni, who precisely described Indian medicines; and al-Hasan ibn al-Haytham, who provided a detailed explanation of the anatomy of the eye and laid the foundations of optics, all left indelible marks.

In engineering and mechanics, the Banu Musa brothers (9th century) invented thousands of mechanical devices in their *Book of Ingenious Devices*, including valves and self-operating fountains, and pioneered the concept of early “robots.” Meanwhile, al-Jazari earned the title “Father of Mechanical Engineering,” inventing water clocks, automated devices, and the twin-cylinder water pump that later paved the way for internal combustion engines.

In chemistry and industry, Jabir ibn Hayyan led the way with pioneering acid experiments that produced sulfuric acid, nitric acid, and aqua regia capable of dissolving gold. Al-Kindi contributed to the development of perfumes, soap, and distillation methods. Muslims were also pioneers in paper-making in Baghdad, hard soap production in Cordoba, and medicinal alcohol for therapeutic use.

In astronomy and navigation, al-Farghani (9th century) authored works that Columbus later benefited from, while al-Biruni calculated the Earth’s radius with astonishing accuracy. al-Kashi invented decimal fractions and laid the groundwork for logarithms. Muslims also developed navigational tools such as the advanced astrolabe and the quadrant, and contributed detailed maps that aided Europeans during the Age of Exploration.

In agriculture and the natural sciences, Muslims were pioneers in irrigation systems and in introducing new crops to Europe, such as sugar, cotton, rice,

and citrus fruits. Ibn al-Baytar compiled more than 1,400 medicinal plants in his monumental encyclopedia *Compendium on Simple Drugs and Foodstuffs*.

In aeronautics, Muslims took the initiative to study the movement of birds and winds in order to design primitive flying machines. This was clearly reflected in the writings of Ibn Sina, al-Jazari, and al-Biruni, who explored the dynamics of air, conducted experiments with kites, fans, and small flying devices to determine the principles of balance, lift, and control – principles later utilized by European scientists in the early stages of modern aviation.

European researchers would later draw inspiration from the writings of Muslim scholars in developing mechanical and aerodynamic designs, leading eventually to the emergence of airplanes in the late Middle Ages and the Renaissance.

In philosophy and the humanities, Muslims made highly significant contributions to the study of the human psyche, society, and the universe. Muslim scholars laid the foundations of logic, political and social philosophy, and wrote about the concept of the “Virtuous City”, and how society could be organized to achieve both individual and collective happiness. Ibn Khaldun established the sciences of sociology and economic history, as well as a philosophy of the rise and fall of states, which later influenced European thinkers. Al-Farabi founded the principles of theoretical music and its scientific instruments, while the famous Andalusian musician Ziryab established the science of refined taste – what we call today “etiquette” – in addition to his contributions to music, musical instruments, and fashion arts.

This vast scientific legacy contributed to moving Europe from the Dark Ages into the Renaissance. Its universities relied on the works of Muslims in medicine and mathematics, the scientific revolution was built on the heritage of Ibn al-Haytham, al-Khwarizmi, and al-Battani, and the medical renaissance in Italy and France was founded upon the works of al-Zahrawi and Ibn Sina. The Age of Geographical Discoveries began thanks to the maps of al-Idrisi and the precise astronomical and navigational calculations of the Muslims.

The Muslims embodied the very meaning of the promised blessing: their sciences and arts spread to the West and became the foundation of the European Renaissance. Islam is not a religion for Muslims alone, and blessing

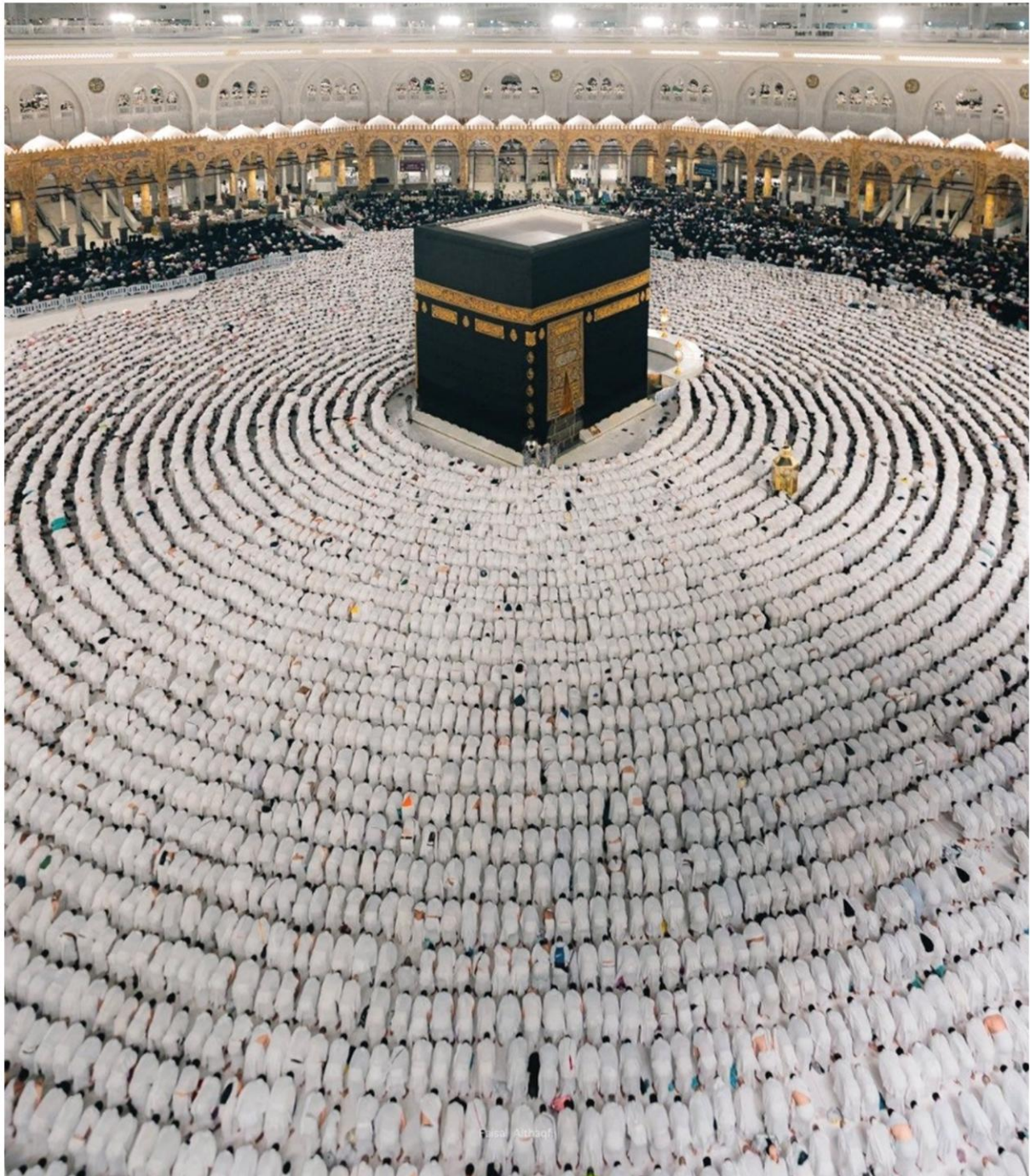
is not confined to them, but rather a mercy for all humankind, radiating its light in every aspect of life.

Thus, Islam was a divine breath that restored balance to existence, granting humanity a new meaning for its self and its role in this universe. It did not come merely as a ritual to be performed or a ceremony to be practiced, but to reshape man from within: a free mind, a pure spirit, a clean body, and a heart filled with justice and mercy. It created a wondrous harmony between the demands of the body and the needs of the soul, binding human life to divine care and a lofty purpose, turning his striving in this world into provision for his eternal journey. It unified man's pursuit of God with his practical effort to build the earth, so that every deed became an act of worship, and every act of worship a building block in a higher, nobler life.

When the lights of this message dawned, the darkness of centuries dissipated, and the East was transformed into a beacon of knowledge and wisdom, casting its shade upon all humanity. Baghdad, Cordoba, and Damascus became sanctuaries of learning, attracting students from the farthest corners of Europe in search of light. And in all this, the blessing spread: through thought that liberates, justice that balances, and mercy that embraces all creation.

Islam was never confined to one nation over another, but was a universal gift through which the whole earth was blessed, a comprehensive mercy that restored man's humanity, and planted in his heart the certainty that God is nearer to him than his jugular vein: "We created man, and We know what his soul whispers to him, and We are closer to him than his jugular vein" (Qaf 50:16). From this, the echo of its message has remained eternal, reminding humanity in every age that the true universal light cannot be extinguished, and that the global blessing promised by God has indeed been fulfilled, and will continue to flow for as long as the heavens and the earth endure.

Is Mecca Mentioned in the Bible?



In the Book of Revelation (21:9-11, 16-17, 24-27), the heavenly vision of a holy city is described as: “the New Jerusalem, coming down out of heaven from

God. It had the glory of God, and its brilliance was like that of a very precious jewel, like a jasper, clear as crystal.”

This description reflects complete purity and absolute holiness, gathering the faithful from all nations.

Revelation 21:16:

“The city was laid out like a square, as long as it was wide. He measured the city with the rod and found it to be twelve thousand stadia in length, and as wide and high as it is long.”

This is a precise description of the Kaaba, the cubic sanctuary that represents the center of worship and guidance for Muslims.

Revelation 21:17:

“Its wall was made of jasper, and the city of pure gold, as pure as glass.”

The wall and the purified city symbolize complete purity and absolute holiness.

Revelation 21:24–27:

“The nations will walk by its light, and the kings of the earth will bring their splendor into it. On no day will its gates ever be shut, for there will be no night there. The glory and honor of the nations will be brought into it. Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb’s book of life.”

The nations walking in the light of the city represent people following the path of guidance and truth. The Kaaba receives millions of believers from all nations. The gates being always open symbolize the constant accessibility to divine guidance and worship. Purity and holiness are preserved: only the pure believers – those whose names are written in the Book of Life – enter this sacred city, meaning those characterized by true faith and piety.

Only the believers shall enter Jerusalem – Isaiah 35:8:

“And a highway will be there; it will be called the Way of Holiness; it will be for those who walk on that Way. The unclean will not journey on it; wicked fools will not go about on it.”



Meaning: whoever walks on this way will not go astray, because the path is clearly marked out. And whoever enters the city must be spiritually prepared.

Isaiah 52:1

“Awake, awake, Zion, clothe yourself with strength. Put on your garments of splendor, Jerusalem, the holy city. The uncircumcised and the defiled will not enter you again.”

Meaning: the holy city is protected from all who are not purified according to the law, or from anyone who carries spiritual or physical impurity. It is closed off to all who are not spiritually prepared.

Pilgrimage to Mecca

“Blessed are those who dwell in your house; they are ever praising you.

Blessed are those whose strength is in you, whose hearts are set on pilgrimage. As they pass through the Valley of Baca, they make it a place of springs; the autumn rains also cover it with pools.” (Psalm 84:4)

“Indeed, the first House [of worship] established for mankind was that at Bakkah – blessed and a guidance for the worlds.” (Qur’an 3:96)

The beginning of the migration to Mecca

“So Abraham rose early in the morning, took bread and a skin of water, and gave them to Hagar, putting them on her shoulder, and sent her away with the boy. She departed and wandered in the wilderness of Beersheba.”
(Genesis 21:14)

In Genesis 21:14–21, it is narrated that Abraham left Hagar and Ishmael in the wilderness of Beersheba, which was named after the appearance of the angel of the Lord who announced that Ishmael would become “a great nation.” Then “God opened her eyes and she saw a well of water. So she went and filled the skin with water and gave the boy a drink. God was with the boy as he grew up.”

(Sheva) literally means the number seven שבע. In the Hebrew text, the word (7). According to the story of Hagar in Mecca, the expression “Be’er Sheva” (Well of Seven) or “Well of the Seven Journeys” refers to the seven circuits Hagar made between the hills of al-Safa and al-Marwah, seeking water – seven times back and forth (seven complete “traversals”).

The Islamic narration:

According to Ibn ‘Abbās ,the Prophet said:

Abraham brought Hagar, the mother of Ishmael, and her infant son to the site of the House, at a tree above Zamzam, the upper part of the mosque. At that time, there was no one in Mecca and no water. He placed with them a bag containing dates and a skin of water, then turned to leave.

Hagar followed him, saying: “Abraham, where are you going, leaving us in this valley with no companion and nothing here?” She repeated this several times, but he did not turn to her. She asked: “Has Allah commanded you to do this?” He said: “Yes.” She replied: “Then He will not abandon us.” She returned, and Abraham went on until he reached the pass where they could

not see him. He faced the site of the House, raised his hands, and prayed: "Our Lord, I have settled some of my descendants in a barren valley near Your Sacred House... so make hearts among the people incline toward them and provide for them fruits, that they may give thanks." (Qur'an 14:37)

Hagar nursed Ishmael and drank from the water, until it ran out. She and her child became thirsty. Unable to bear seeing her child in distress, she climbed al-Safa, the nearest hill, and looked for anyone – saw no one. She descended, ran through the valley as hard as she could, then climbed al-Marwah – again, saw no one. She repeated this seven times. Ibn 'Abbās said: the Prophet explained, "That is the origin of the people's Sa'y (ritual running) between them."

At al-Marwah, she heard a voice. She said: "Hush!" then listened again. She cried out: "I have heard you – if you have help, give it!" She found the angel at the place of Zamzam, striking the ground with his heel (or wing) until water gushed forth. She hastened to contain it, scooping it into her vessel, while it continued to flow. The Prophet said: "May Allah have mercy on the mother of Ishmael. If she had left Zamzam to flow, it would have been a flowing river."

She drank, nursed her child, and the angel reassured her: "Do not fear being forsaken, for here is the House of Allah, which this boy and his father will build. Allah does not neglect His people."

Later, a tribe from Jurhum passed by, saw birds circling, and realized there was water. They sent scouts, found the spring, and asked Hagar's permission to settle near her. She agreed, saying: "But you have no right over the water." They agreed, and so people settled in Mecca. Ishmael grew up among them, learned Arabic, and eventually married from them.

And after the event of the Sacrifice, when God chose Ishmael as the intended sacrifice before the birth of Isaac, we see in Genesis (chapter 22) that it claims God commanded Abraham to sacrifice Isaac. However:

“Take your son, your only son, whom you love – Isaac – and go to the region of Moriah. Sacrifice him there as a burnt offering on a mountain I will show you.” (Genesis 22:2)

The present text contains the phrase **“your only son”** and here arises a glaring contradiction: the reference to “your only son” does not align with reality, since Abraham already had Ishmael. This contradiction is not accidental or the result of a minor error, but rather appears deliberate – a manipulation of the text to place the spotlight on Isaac as the bearer of the covenant and to put him in a central role.

The text then says: “Take your son and offer him as a burnt offering” – but what is this burnt offering? The narrative reads as though its authors were themselves confused: should they dramatize the scene by having Abraham burn his son? Or simplify it as merely slaughter?

Thus, the authors put themselves in a logical dilemma: on one hand, they wished to transfer the covenant from Ishmael to Isaac, but on the other, they produced a text that contradicts the historical reality of the event and the identities involved. This places the reader before an inherently contradictory text, and reveals how narrative or religious manipulation could turn a sacred historical event into an absurd dramatic scene – reshaped to fit the agenda of the writer, serving political ends rather than faithfully conveying the truth.

In reality, the original text referred to Ishmael. Later redactors, however, attempted to reverse the story in order to suit their narrative, turning Abraham’s intended sacrifice from Ishmael into Isaac – an obvious attempt to distort history and alter the geographic and demographic realities.

This is confirmed by the Qur’anic text, where God says:

“So when he reached the age to work with him, he said, ‘O my son, indeed I have seen in a dream that I must sacrifice you, so see what you think.’ He said, ‘O my father, do as you are commanded. You will find me, if Allah wills, among the steadfast.’” (Surah al-Saffat 37:102)

And immediately afterwards, the Qur’an mentions the glad tidings of Isaac:

“And We gave him glad tidings of Isaac – a prophet from among the righteous.” (Surah al-Saffat 37:112)

And we see after the event of the Sacrifice that Abraham resided at Beersheba, known today as Zamzam in Mecca, as stated in Genesis 22:19:

“Then Abraham returned to his servants, and they set out together for Beersheba. And Abraham stayed in Beersheba.”

Later, the descendants of Abraham – including Isaac, Jacob, and the Children of Israel – continued traveling to Mecca to perform the rites of pilgrimage, offering sacrifices and practicing rituals at the same site. As mentioned in Genesis 46:1:

“So Israel set out with all that was his, and when he reached Beersheba, he offered sacrifices to the God of his father Isaac.”

We also find that the Prophet Moses and his people carried out pilgrimage ceremonies and religious festivals in the wilderness, as recorded in Exodus 5:1:

“Afterward Moses and Aaron went to Pharaoh and said, ‘This is what the Lord, the God of Israel, says: Let my people go, so that they may hold a festival to me in the wilderness.’”

(chagag) is used, which literally means “to ללך”In the Hebrew text, the verb perform the pilgrimage festival” – a structured religious practice involving celebration and rituals connected with the sacred festivals. As Jewish researcher Dennis Avi (Victor Mordecai Lipkin) points out in his book *Return to Mecca: Let My People Go so That They May Circle Me in the Desert*, the tradition of sacrificial offerings in the Abrahamic family was tied to a specific place: Beersheba (Zamzam in Mecca), which later became the central site of worship and pilgrimage practices. The researcher even goes further, controversially calling for Israel and the great powers to occupy Mecca so that Jews might perform pilgrimage rituals there.

The tradition of sacrificial offerings in the Abrahamic family began with the event of Eid al-Adha, when God sent His angel with a ram to take the place of the chosen firstborn son, Ishmael, who was Abraham's only son at that time.

This event formed a central ritual of Islam and was tied to a specific place: Beersheba (Zamzam in Mecca), where Abraham presented his son Ishmael according to divine choice – the same location to which he later traveled with Hagar.

The children and descendants of Abraham – from the line of Ishmael and his offspring, as well as the line of Isaac and his offspring – continued following these rituals, offering sacrifices, circumambulating, and making pilgrimage to Mecca, unlike any other city on earth. They preserved their bond with this sacred place through worship and obedience. This tradition has remained alive until today among millions of Muslims in Mecca, during the pilgrimage rites of Hajj and the festival of Eid al-Adha.

Some authors of the Bible, after the Babylonian exile, sought to transfer the location of the ritual and the well from Mecca (Be'er Sheva/Zamzam) to Palestine, through a failed attempt to distort the original Torah narratives.

They tried to attribute the sacrifices and pilgrimage rites to another site instead of their true historical location, reframing history according to their political and religious interests after the exile. Thus, another "Be'er Sheva" was fabricated in the later narratives, with the aim of misleading future generations and diverting them from the true location of the Kaaba and the site of Hagar's miracle and the Sacrifice of Ishmael.

"That day Isaac's servants came and told him about the well they had dug. They said to him, 'We have found water!' So he called it Shibah, and to this day the name of the city has been Be'er Sheva." (Genesis 26:32-33).

The geographical descriptions of this well in the later narratives do not match the original texts. As recorded in Genesis (chapters 16, 21, and 22), the story of Hagar and Ishmael and their relationship to the water source and the well later named by Isaac point to an arid desert environment, entirely different from the populated and resource-rich southern Palestine. The sudden

appearance of water when Ishmael settled corresponds with the miracle of Zamzam in Mecca, not with the natural fertility of southern Palestine.

The Palestinian Be'er Sheva was nothing more than an ordinary well, with no global religious significance before the Torah, nor was it ever known as a symbol of blessing or divine revelation. On the other hand, the meaning of the (midbar) refers to a barren, mountainous, sandy, מדבר Hebrew word uncultivated wilderness – qualities that do not apply to the fertile Be'er Sheva in Palestine but perfectly match the environment of the Meccan desert where Hagar and Ishmael settled near Zamzam.

This has been confirmed by major Jewish commentators:

Ibn Ezra's Commentary (on Genesis 16:14):

"Be'er Lachai means the well of him who will be alive next year. The well was so called because the Ishmaelites held the Hajj at this well. It is still in existence and is called the well of Zamzam."

Rabbi Bachya ben Asher's Commentary:

"Be'er Lahai Roi ... the Ishmaelites held annual festivities, the Hajj, at this well. It is still in existence and is called the well of Zamzam."

So today, Mecca gathers the believing nation from every corner of the earth, to declare their devotion to God just as Abraham (peace be upon him) did thousands of years ago – a living embodiment of Revelation 21:12, which says: "The city will be filled with the faithful children of God." The Kaaba and the well represent the center of guidance, purity, and the embodiment of the divine covenant, places of worship and communion with God since the time of Abraham, Isaac, Jacob, and Hagar, so that the believing nation may continue its journey toward obedience and salvation.

In Isaiah (60:1-7):

1 Arise, shine; for your light has come, and the glory of the Lord has risen upon you.

2 For behold, the darkness shall cover the earth, and deep darkness the peoples; but the Lord will arise upon you, and His glory will be seen upon you.

3 Nations will come to your light, and kings to the brightness of your rising.

4 Lift up your eyes around you and see: they all gather together, they come to you; your sons shall come from afar, and your daughters shall be carried on the hip.

5 Then you will see and be radiant, your heart will throb and swell with joy; because the wealth of the seas will be brought to you, to you the riches of the nations will come.

6 A multitude of camels shall cover you, the young camels of Midian and Ephah; all those from Sheba shall come; they will bring gold and incense, and will proclaim the praises of the Lord.

7 All the flocks of Kedar shall be gathered to you, the rams of Nebaioth shall serve you; they will be accepted on my altar, and I will adorn my glorious house.

“Arise, shine, for your light has come, and the glory of the Lord has risen upon you.”

This proclaims the dawn of the light of monotheism in a sacred place radiating to the whole world, becoming the destination of all nations and peoples. No city has ever been known to gather humanity from across the globe to worship God except Mecca during the pilgrimage.

“Then you will look and be radiant, your heart will throb and swell with joy; because the wealth of the seas will be brought to you, to you the riches of the nations will come.”

This is a precise image of Mecca’s historic role as a global trade hub, where the routes of the Red Sea and the Gulf converged, and caravans from Yemen, India, and the Levant poured in (cf. “the journey of winter and summer”).

The passage continues: “A multitude of camels shall cover you, the young camels of Midian and Ephah; all those from Sheba shall come.”

Here are geographical references to the heart of Arabia: the desert camels, the vast grazing lands; Midian lying north of Hijaz; Ephah, a related Arab tribe; and Sheba in Yemen, famed since antiquity for gold and frankincense.

“All those from Sheba will come, carrying gold and incense, and proclaiming the praises of the Lord.”

Gold and frankincense were the most famous exports of Yemen and Oman, and Mecca was the center of their trade. The “praises of the Lord” form a vivid liturgical image, perfectly matching the chants of talbiyah and takbīr during the Hajj, as pilgrims raise their voices with glorification and monotheism.

The passage concludes: “All the flocks of Kedar shall be gathered to you, the rams of Nebaioth shall serve you; they shall be accepted on my altar.”

Kedar is Ishmael’s second son, and Nebaioth his firstborn (Genesis 25:13). The text clearly ties the descendants of Ishmael – that is, the Arabs – to the offering of acceptable sacrifices to God. This is an exact reflection of the ritual of hady and animal sacrifice offered by pilgrims in Mecca, a tradition alive since Abraham until today.

“And I will adorn my glorious house.”

Every year, the Kaaba is adorned with a new covering, the Kiswah.

Isaiah 42:10

“Sing to the Lord a new song, His praise from the ends of the earth.”

This verse portrays the ritual of talbiyah during the Hajj, where pilgrims raise their voices with tahleel and takbeer on their way to Mecca, publicly declaring the oneness of God, following the path of the prophets who began this ritual since the time of Abraham and Ishmael.

**Psalm 84:1-7 describes the journey of travelers striving to draw near to the
House of God:**

“How lovely are your dwelling places, O Lord of hosts!

My soul longs, yes, even faints for the courts of the Lord;

my heart and my flesh cry out for the living God.

Even the sparrow has found a home, and the swallow a nest for herself,
where she may lay her young – at your altars, O Lord of hosts, my King and
my God.

Blessed are those who dwell in your house; they are ever praising you.

Blessed is the man whose strength is in you, in whose heart are the highways.

As they pass through the Valley of Baca, they make it a place of springs; the
autumn rains also cover it with pools.

They go from strength to strength; each one appears before God in Zion.”

This description matches perfectly with the Qur’anic verse:

**“Indeed, the first House established for mankind was that at Bakkah –
blessed and a guidance for the worlds.”**

Sources and references

Sacred Texts:

- The Holy Bible (Old Testament and New Testament).
 - The Babylonian Talmud.
 - The Holy Qur'an.

Sources of the Church Fathers, Councils, and Scholars of Biblical Texts:

- The Ante-Nicene Fathers (ANF).
- Nicene and Post-Nicene Fathers (NPNF).
- Codex Sinaiticus (4th century CE).
 - Codex Vaticanus.
 - Patristic Bible Commentaries.
- Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (Oxford University Press, 1994).
- Bart D. Ehrman, *Misquoting Jesus: The Story Behind Who Changed the Bible and Why* (HarperSanFrancisco, 2005).
- Kurt Aland, *The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism*.
 - Bart D. Ehrman, *Who Wrote the New Testament?*
 - Raymond E. Brown, *The Birth of the Messiah*.
 - J.K. Elliott, *The Apocryphal New Testament*.
 - John Dominic Crossan, *The Birth of Christianity*.
 - Bruce Metzger & Bart D. Ehrman, *The Text of the New Testament*.
 - Gregory J. Riley, *One Jesus, Many Christs*.
 - Julius Wellhausen, *Prolegomena to the History of Ancient Israel*.
 - John J. Collins, *The Dead Sea Scrolls: A Biography*.
- Brent Nongbri, *God's Library: The Archaeology of the Earliest Christian Manuscripts*.

- Richard Elliott Friedman, *Who Wrote the Bible?* (1987).
- Israel Finkelstein & Neil Asher Silberman, *The Bible Unearthed: Archaeology's New Vision of Ancient Israel* (2001).
- James Kugel, *How to Read the Bible: A Guide to Scripture, Then and Now* (2007).
- Baruch A. Levine, *The JPS Torah Commentary: Leviticus* (1989).
- John Van Seters, *The Pentateuch: A Social-Science Commentary*.

Jewish Exegetical Sources and References:

- Sefaria.org: digital library of Jewish texts (Torah, Talmud, Zohar, Midrashim, rabbinic commentaries).
- Rashi: commentary by Rabbi Shlomo Yitzchaki (1040–1105 CE).
- Ibn Ezra: commentary by Rabbi Abraham ben Meir ibn Ezra (1089–1167 CE).
- Ramban (Nachmanides): commentary by Rabbi Moses ben Nahman (1194–1270 CE).
- Targum Onkelos: Aramaic translation of the Torah.
- Midrash Rabbah: collection of rabbinic interpretations of the Torah.
 - The Zohar: central text of Jewish Kabbalah.
- The Babylonian Talmud with commentaries (Rashi, Tosafot).
 - The Jerusalem Talmud.

Islamic Sources and References:

- *Al Jami li Ahkam al Quran* – by al Qurtubi.
 - *Tafsir Ibn Kathir*.
 - *Sahih al Bukhari*.
 - *Sahih Muslim*.
- *Musnad al Imam Ahmad*.
- *Al Muwatta* – by Imam Malik.

- Al Mudawwana al Kubra – by Imam Malik.
 - Al Mughni – by Ibn Qudama.
 - Al Risala – by Imam al Shafii.
- Tarikh al Umam wa al Muluk – by al Tabari.
 - Al Sirah al Nabawiyyah – by Ibn Hisham.
- Al Siyar wa al Maghazi – by Muhammad ibn Ishaq.
 - Is the Bible the Word of God?
 - What Does the Bible Say About Muhammad?
 - Atad al Jihad.
- Bassam Jarrar, Al Muqta taf min al Ijaz al Adadi.
- The Developing Human: Clinically Oriented Embryology – Keith Moore.
- Encyclopedia of Scientific Miracles in the Quran and Sunnah – International Commission on Scientific Miracles.

Zaghloul al Najjar:

- Encyclopedia of Quranic Verses on Cosmology.
- Scientific Miracles in the Prophetic Biography.
- Ahmad Bassam Saai, Al Mujiza: Re reading of the Linguistic Inimitability of the Quran.
 - Walid Ahmad Fathy, 130 Prophecies of the Seal of the Prophets in the Torah, Gospel, and Books of the Prophets.
- Qais al Kalbi, The Truth About Muhammad in the Torah and the Gospel.
 - Abd al Ahad Dawud, Muhammad in the Scriptures of the Jews and Christians.

Sources of Research Publications and Scientific Studies:

- Nature – International weekly journal of science.
- Science – Journal published by the American Association for the Advancement of Science (AAAS).
- Scientific American – Popular science magazine (monthly).

- New Scientist – Weekly science and technology magazine.
- Proceedings of the National Academy of Sciences (PNAS) – Official journal of the U.S. National Academy of Sciences.
- Cell – Leading journal in molecular biology and life sciences.
- The Lancet – International weekly journal of medicine.
- Journal of the American Medical Association (JAMA) – Peer-reviewed medical journal published by the American Medical Association.

Historical and Civilizational Sources:

- Will Durant, *The Story of Civilization*.
- Gustave Le Bon, *The Civilization of the Arabs*.
- Sigrid Hunke, *The Sun of the Arabs Shines on the West*.
- Salim al Hassani, *1001 Inventions: The Enduring Legacy of Muslim Civilization*.
- Ibn al Athir, *Al Kamil fi al Tarikh (The Complete History)*.
- Steven Runciman, *History of the Crusades*.
- Karen Armstrong, *The Gospel According to Women*.
- Eric Foner, *The Fiery Trial: Abraham Lincoln and American Slavery* (2010).
- James M. McPherson, *Battle Cry of Freedom: The Civil War Era* (1988).
- Leon F. Litwack, *Been in the Storm So Long: The Aftermath of Slavery* (1979).
- Ira Berlin, *Freedom's Soldiers: The Black Military Experience in the Civil War* (1998).
- C. Vann Woodward, *The Strange Career of Jim Crow* (1955).
- Henry Louis Gates Jr. & Evelyn Brooks Higginbotham (eds.), *African American Lives* (2004).
- Walter Johnson, *Soul by Soul: Life Inside the Antebellum Slave Market*.
- W. E. B. Du Bois, *Black Reconstruction in America* (1935).

- Michelle Alexander, *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* (2010).
- Mike Davis, *Late Victorian Holocausts*.